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The CASE OF SATYARTH PRAKASH

(LIGHT OF TRUTH)

IN SIND.

(A FORE-TASTE OF PAKISTAN IN ACTION)

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By

S. CHANDRA

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PREFACE.

The ban imposed by the Muslim League Government in Sind on the Satyarth Prakash has caused a stir in the whole of the Aryan and Hindu world. Not only the Aryas but others as well, who prize the right to unfettered religious freedom, regard the Sind ban as a grave encroachment on the most solemn and elementary human rights. Our case stands on the well recognised principles of religious tolerance and liberty.

On behalf of the International Aryan League, I had occasion to meet several leaders, statesmen and journalists, both Indian and foreign, with a view to explain to them our stand against the ban; and I am glad to say that they invariably sympathised and agreed with our cause. Several pamphlets on the subject, published by the International Aryan League and other persons and organisations of the Arya Samaj, were supplied to them. They, however, wanted the entire "Case of the Satyarth Prakash in Sind" in a systematised and connected form on the lines of—"The Case of Arya Samaj in Hyderabad State"—which I had prepared in 1938. I placed the matter before Shri Mahatma Narayan Swamiji Maharaj (President of the International Aryan League), Shri Ghanshyam Singh Gupta (Speaker, Legislative Assembly, Central Provinces), Lala Deshbandhu Gupta (M. L. A. Central) and Professor M. Sudhakar (the then Secretary of the International Aryan League). They all approved of

this idea and asked me to prepare such a case. I offer my respectful thanks and express my heart-felt gratitude to these respectable gentlemen for the very kind encouragement, I have received from them in preparing this case.

I am also thankful to my two valued colleagues, Pandit Dharma Deva Vidyavachaspati and Pandit Raghunath Prasad Pathak (both of the International Aryan League) who rendered their assistance and gave me their valuable suggestions in writing this book.

In the end, I pray to the Almighty that this book may well serve the purpose, for which it has been written.

S. CHANDRA.

Shraddhanand Balidan Bhawan,

DELHI.

17th January, 1947.

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THE CASE OF SATYARTH PRAKASH

(LIGHT OF TRUTH)

IN SIND.

Genesis of the Book.

Satyarth Prakash—"The Light of Truth" is called Mahrishi Swami Dayananda Sarswati's *Magnum Opus,* his chief literary production. Mahrishi Dayananda wrote many books, both for the intelligentsia and the masses in India, all in Hindi—the most widely-used Indian language. His erudition was great. His intellect was mighty. Among his contemporaries, Mahrishi Dayananda stood out vividly. He was marked out as a great personality, bound to work out a great revolution in the history of India.

From his early days, Mahrishi Dayananda painfully realised the woeful slavery, both mental and physical, into which the country was thrown by circumstances. This slavery, according to him, was easily and clearly traceable to false religious notions and practices prevalent among the masses steeped in ignorance. Religion has had always an irresistible fascination for the Indian mind. Mahrishi Dayananda concluded that unless

sectarian theological citadels were attacked and the priesthood was mercilessly arraigned, there would be no freedom in the country He, therefore, was determined to rouse the thinking faculties of the masses. To think for one's-self is the beginning af all freedom.

In line with the religious leanings of his countrymen and to unite the warring and jarring sects of his day into one Universal Church, he had to place into the hands of the masses a book suitable for the purpose. Satyasth Prakash was thus, written and first published in 1875 A. D.

Contents of the Book.

Satyarth Prakash is divided into 14 chapters. The first ten chapters constitute the First Part, while the last four chapters form the Second Part of the Book. The First Part is constructive. It builds up a Universal Church as based upon the all-embracing teachings of the Veda – Knowledge of Eternal Verities.

For the reader's information, we give below some of the topics discussed in the First Part of the book. This will make clear the broad and all comprehensive vision that Mahrishi Dayananda possessed and utilised for the education and edification of the masses. Some of these topics are as follows :—

1. Exposition of the various names of God, as based upon His attributes (Theological foundation of the Church).

2. Up-bringing of children, with a view to emphasize the idea of instructing them in the ways of Truth, to make them refined in character and manners.

3. Education in general-the period of Brahmcharya (Life of Continence), the preparation of youngsters for future duties of citizenship.

4. Problems of Matrimony and the duties of house-holders.

5. The Orders of Asceticism and Renunciation, Vanaprasthis and Sanyasis who go to build up Humanity through their unselfish service and sacrifice.

6. Science of Government and Administration or Raj Dharma.

7. God and Veda (Theological Superstructure).

8. Scientific and Philosophic basis of Creation, Sustenance and Dissolution of the Universe.

9. Epistemology--the basis of Knowledge and Ignorance, resulting in Emancipation and Bondage of Souls.

10. Human Conduct-good, bad, desirable and undesirable. Human Diet-permissible and forbidden, in the light of Human dignity.

The variety of topics, discussed in the First Part, gives the reader an idea of the author's versatility of talents. Regarding his own idea of the Universal Church, Dayananda writes,

"I have incorporated into this book whatever is true and common in all religions, but I have refuted whatever is false in them. I have exposed to the view of all men learned or otherwise all evil practices whether resorted to secretly or openly. This will help them all to mutually discuss these things and lovingly embrace the *One True Religion*" (Introduction to Satyarth Prakash).

Now in the Second Part of the book, i. e. in the last four chapters, he freely and frankly criticises **"the evil doctrines and practices of the religions prevailing in the country"** in order to set free the mind of the masses from the shackles and the prejudices that kept them bound in ignorance, poverty and servitude. This he could not and would not do by singing hallelujahs and lullabies; but he performed his job by giving them actual shocks and strong currents of thoughts based upon logical reasoning. It was on account of this quality that Madame Blavatsky, a talented Russian lady, wrote about Dayananda, "It is perfectly certain that India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wounderful orator and *a more fearless*

denunciator of any evil than Dayananda since the time of Shankaracharya". (The Caves and Jungles of Hindustan).

A fruitless Controversy.

Some pious gentlemen who profess great reverence and admiration for the personality and life of Dayananda, and who, perhaps, could not tolerate his trenchant criticism of the evil practices of other religions, entertain the idea that Dayananda could never have written the last four chapters. These believers in the hush-hush policy in religious matters are, as a matter of fact, doubting the undoubted. In the introduction to the chapter on Koran, Dayananda writes :—

"This fourteenth chapter on the religion of Musalmans is based entirely on the Koran. As the Koran is in the Arabic language and the Maulvies have translated it in Urdu, the translation has been rendered into Arya Bhasha (Hindi) and into Devanagri Script and corrected by eminent scholars of Arbic. This writing (Chapter Fourteenth) has been solely for the uplift of men to enable them to sift the truth from the untruth.......... Our object is not falsely to blame or to praise this or any other religion.... ....If anything written here is contrary to truth, good people will bring it to my notice ; whatever would be found true will be accepted, for what we have written has been written to diminish obstinacy, perversity, hatred, malice and useless wrang-

ling and not to promote them ....I place in this fourteenth chapter, the subject of the religion of the Musalmans before gentlemen to accept what is according to reason and reject what is against it".

Motive behind the Book.

We have already given an inkling of the motive of Dayananda in writing Satyarth Prakash. But he has expressly given his own motive in his own words, when he says :—

"My Chief aim in writing this book is to unfold truth, which consists in expounding truth as truth and error as error. The exposition of error in place of truth and of truth in place of error does not constitute the unfolding of truth.

"To speak of, to write about and to believe in a thing as it is, constitutes truth. He that is prejudiced, tries to prove that even his error is truth, while the truth of his religious opponent is error. He can not therefore know what true religion is. Hence this alone is the bounden duty of truthful and learned men to unfold the right nature of truth and error before all men, by writing or by lecturing, who after having ascertained what promotes their welfare and what is prejudicial to their interests, should embrace what is true and reject what is false and thereby enjoy happiness. Though the human soul possesses the capacity for ascertaining truth, yet through self-interest, obstinacy, wrong-headedness,

ignorance and the like, it renounces truth and inclines towards untruth. *But I have not done such a thing in writing this book, nor has it been my object to hurt any one's susceptibities or harm any one. On the other hand, my aim has been to further the advancemeut and good of mankind; and to help (all) men in the ascertainment of truth whereby they could embrace the truth and reject falsehood, because there is certainly no other way of elevating the human race.*

"Though I am born in Aryavarta (India) and still live in it, yet just as, I do not defend the evil doctrines and practices of the religions prevailing in the country, on the other hand, I expose them properly; in like manner, I deal with the alien religions. I treat the foreigners in the same way as my own countrymen as far as the elevation of the human race is concerned. It behoves all men to act likewise. Had I taken up the advocacy of one of the prevailing religions of India, I would have done the same as the sectaries of the present day do viz; praise and defend and preach their own religion and decry, refute and check the progress of that of others. But such things are beneath the dignity of man.

Islam has been no exception.

"The perusal of this book will help men to sift truth from error and to embrace the former and renounce the latter. It does not become wise men to mislead people. I place this work before all men in the hope that they will

embrace the truth and make my labour fruitful. I consider it the first and the foremost duty of men to publish the truth without fear or favour. May the Omniscient, Omnipresent, Supreme Spirit through his Grace diffuse this spirit and give it permanency." (*Satyarth Prakash or the Light of Truth-Introduction.*)

The reader would find that Islam has been no exception. It received the same treatment good, bad or indifferent, as other religions met at the hands of Dayananda. It was perturbed because of its excessive intolerance and rigidity of tenets.

Method Adopted.

The method adopted by Dayananda was one of cogent criticism. Logic and Reason are no respectors of persons and personalities Sectarianism, everywhere, shirks to face reasoning. Reverence in Reasoning is not to be expected, for it can not be commanded. Cold reasoning bears no commands.

Dayananda was not satisfied until he placd every belief on the anvil of Reason and hammered it with Logic. Islam could not and would not tolerate this attitude on the part of Dayananda. It has, therefore, always opposed tooth and nail the propaganda of the Arya Samaj. Dayananda suffered much, in his life time, at the hands of sectarians and his followers have fallen victim, in scores, to the fire and fury of the bigoted in Islam. The Arya Samaj knows its job well and

will do it. Dayananda's criticism of Islam will stand as long as the irrational beliefs and teachings are espoused by Muslim masses.

Results Achieved.

The Arya Samaj has paid a heavy price for the great cause its founder entrusted to it. The good resulting from the wide-spread teachings of the Satyarth Prakash has been immense. The followers of the various religions in India have changed, now, greatly the interpretations of their beliefs. Many new commentaries on the sacred books of those religions have come in vogue. In every sphere of social reform, we find the indelible imprint of Dayananda's teachings and labours.

Even the political progress in this country has found an impetus from the labours of this great poineer. Mahatma Gandhi has so often expressed and acknowledged the debt of gratitude, which our country owes to Dayananda. Our own humble opinion is that whatever harvest the present day workers in the field of Politics and Social Reform are reaping, was to a great extent, sown, nourished and fostered in his time by Dayananda.

Popularity of the Satyarth Prakash.

After the death of Mahrishi Dayananda, his criticism of irrational teachings and dogmas of Men-made conflicting religions and his enunciation and support of the Eternal and Universal Truths - based on the Vedas - as contained in the Satyarth Prakash, grew popular day by day. The popularity of the Satyarth Prakash can best be judged by the following table :—

Language.	*Edition.*	*When Published.*	*Publishers.*	*No. of Copies.*
Hindi	1	1875	Raja Jaikishan Das at Star Press Benares	1,000
,,	2	1884	Paropkarini Sabha, Vedic Press, Allahabad	2,000
,,	3	1887	,,	3,000
,,	4	1892	Vedic Press, Ajmer	5,000
,,	5	1897	,,	5,000
,,	6	1902	,,	5,000
,,	7	1905	,,	5,000
,,	8	1908	,,	5,000
,,	9	1909	,,	6,000
,,	10	1911	,,	6,000
,,	11	1913	,,	6,000
,,	12	1914	,,	6,000
,,	13	1916	,,	4,000
,,	14	1917	,,	6,000
,,	15	1922	,,	5,000
,,	16	1924	,,	5,000
,,	17	1924	,,	10,000
,,	18	1925	,,	5,000

Language.	*Edition.*	*When Published.*	*Publishers.*	*No. of Copies.*
Hindi	Birth Centenary Edition of Mahrishi Dayananda works, including Satyarth Prakash.	1925	Védic Press, Ajmer.	10,000
,,	19	1926	,,	15,000
,,	20	1926	,,	20,000
,,	21	1927	,,	20,000
,,	22	1928	,,	25,000
,,	23	1933	,,	20,000
,,	24	1934	,,	20,000
,,	25	1935	,,	20,000
,,	26	1943	,,	20,000
,,	27	1944	,,	20,000
,,	28	1945	,,	20,000
,,	1	1924	Shri Govind Ram Hasanand Ji	6 000
,,	2	1932	,,	5,000
,,	3	1934	,,	2,100
,,	4	1936	,,	2,100
,,	5	1937	,,	2,100
,,	6	1939	,,	2 200
,,	7	1941	,,	2,200
,,	1	1933	Arya Sahitya Mandal Ajmer	25,000
,,	2	1937	,,	21,000
,,	3	1939	,,	21,000
,,	1	1936	Sarvadeshik A. P. Sabha, Delhi.	10,000

Language.	*Edition.*	*When Published.*	*Publishers.*	*No. of Copies.*
Sanskrit	1	1925	Translated by Pt. Shankar Devaji & Published by Sarvadeshik A. P. Sabha.	3,000
English	1	1906	Translated & Published by Dr. Chiranjivaji Bharadwaj.	1,000
,,	2	1915	Published by U.P. Arya Pratinidhi Sabha.	5,000
,,	3	1915	Shri Satya Vratji and Dr. Satya Kamji Bharadwaj.	5,000
,,	4	1927	,,	2,000
Eng.	Madras Edition	1932	Arya Samaj, Madras.	2,000
,,	1	1908	Master Durga Prasadji Ed. Harbinger, Lahore.	1,800
,,	2	1946	Translated by Pt. Ganga Prasad Upadhaya and published by Kala Press, Allahabad.	1,000
Urdu	1	1899	Punjab Arya Pratinidhi Sabha, Lahore.	7,000
,,	2	1901	,,	5,000
,,	3	1907	,,	5,000
,,	4		Master Lakshman Ji	10,000
,,	5	1923	M. Rajpal Ji	5,000
,,	6	1925	,,	5,000
,,	7	1927	,,	5,000

Language.	*Edition.*	*When Published.*	*Publishers.*	*No of Copies.*
Urdu	8	1928	M. Rajpal Ji	5,000
,,	9	1929	,,	10,000
,,	10	1930	,,	10,000
,,	11	1939	Punjab Arya Pratinidhi Sabha.	2,000
,,	12	1943	,,	5,000
,,			L. Jivan Dasji Pensioner, Shri Naunihal Ji, Shri Lajpat Rai Sahni and Mehta Radha Krishna Ji.	25,000
,,		1943	Arya Pradeshik Sabha, Lahore.	5,000
,,		1944	,,	5,000
Bengali	1		Translated by a Bengali resident of Ajmer and Published by Paropkarini Sabha, Ajmer.	2,000
,,	2	1911	Pt. Shankar Nath Ji, President, Arya Samaj, Calcutta at Bharat Sinha Press, Calcutta.	1,000
,,	3	1926	Arya Samaj, Calcutta at Shri Dhar Press, Calcutta.	3,000
,,	4	1934	Translated by Shri Deen Bandhu Ji Ved Shastri and Published by Shri Govind Ram Hasanand Ji.	1,500

Language.	*Edition.*	*When Published.*	*Publishers.*	*No. of Copies.*
Sindhi	1	1937	Translated by Shri Jivan Lal Arya and Published by Sind Arya Pratinidhi Sabha, Karachi	5,000
„	2	1946	Translated by Shri Jiwan Lal Arya, Prof. Tara Chand Gajra and Shri Ganpat Rao Babu Rao Gore Arya and published by Sarvadeshik A. P. Sabha.	3,000
Marathi	1	1904	Translated by Pt. Shripad Damoderji Satavalekar and Published by Arya Samaj, Kolhapur.	2,000
„	2	1925	Arya Samaj, Kolhapur.	2.000
„	3	1933	„	5,000
„	4	1937	„	7,500
Gujrati	1		Translated by Pt. Maya-Shankarji Sharma and Published by Arya Pratinidhi Sabha Bombay.	1,000
„	2		Arya Pratinidhi Sabha, Bombay.	1,000
„	3	1926	„	5,000
„	4	1927	„	1,000
„	5	1928	„	5,000
„	6	1938	„	20,000
„	7	„	„	1,000

Language.	*Edition.*	*When published.*	*Publishers.*	*No. of Copies.*
Kanarese	1	1932	Translated by Pt. Bhaskar Pant Subba Narsimha Shastri and Published by Arya Samaj, Bangalore City.	2,000
Malyalam	1	1933	Arya Samaj, Calicut.	2,000
Tamil	1	1925	Translated by Shri Jambu Nathan and Published by Arya Samaj, Madras.	2,000
,,	2	1935	Arya Samaj, Madras.	2,000
Telugu	1	1915	Translated by Pt. Soma Nath Raoji and Published by Arya Samaj, Sultan Bazar, Hyderabad (Deccan).	1,000
,,	2	1932	Arya Samaj, Sultan Bazar, Hyderabad (Deccan)	3,000
,,	3	1945	,,	3,000
Uriya	1	1927		2,000
,,	2	1937		2,000
Gurmukhi	1	1898	Arya Pratinidhi Sabha, Punjab, Lahore.	2,000
,,	2	1912	,,	2,500

Language.	*Edition.*	*When published.*	*Publishers.*	*No. of Copies.*
Nepali	1	1936		1,500
French	1	1938	Arya Pratinidhi Sabha, Punjab, Lahore, under the supervision of Dr. Satya Ketu Ji Vidyalankar.	2,000
German	1	1930	Translated by Dr. Daulat Ram Dev and Published by A P. Sabha, Punjab, Lahore.	2,000
Hindi poetry	1	1926	Translated in Hindi Poetry by Shri Gadadhar Prasad Ji Vaidya and Published by U. P. Arya Pratinidhi Sabha.	2,000
,,	2	1928	,,	2,000
,,	3	1930	,,	2,000
,,	4	1938	,,	4,000
			TOTAL	6,33,500

The first attempt to get the Satyarth Prakash proscribed was made by a Hindu Sanyasi, named Ala Ram Sagar, in 1902. It was however not on religious but on political grounds. Sanyasi Ala Ram wrote and published a tract in which he sought to establish on the basis of some extracts from the Satyarth Prakash that the Aryas were seditious or disloyal to Government. For this he was prosecuted in the court of Mr. P. Harrison, I. C. S., District Magistrate of Allahabad. The learned Magistrate held that he found no traces of incitement to rebellion in the extracts quoted by Sanyasi Ala Ram, but rather a lament that the Hindus have, for various reasons, religious and moral, become a subject race. The learned Magistrate in his judgment also wrote, "The general tenor of Dayananda's teachings seems to me to be rather an exhortation to reform, with perhaps a view to the ultimate restoration of the Government to native hands............His exhortation and prayers are not for the immediate over-throw of the foreign rule, but for such reformation, as may perhaps enable the Hindus in the future, to govern themselves........ There is no call to arms and no war cry." (Extract from the judgment delivered by Mr. P. Harrison, I.C.S., District Magistrate on 25th November, 1902).

The first Attempt to get the Satyarth Prakash proscribed.

Ala Ram's allegations were held to be false and he was bound over for good behaviour, (See Judgment of Mr. P. Harrison, I.C.S., dated 25th November, 1902).

Another attempt against the Satyarth Prakash.

One Abdul Gafoor started some agitation against the Satyarth Prakash in the Punjab. The agitation was opposed and suppressed by sensible Muslims themselves like late Moulana Mohammed Ali, the well-known Muslim leader and at one time president of the Indian National Congress. The following is the extract from the article written by the late Maulana in the issue of 9th Feb. 1925 of his Urdu paper, the daily "Hamdard" of Delhi.

"The Satyarth Prakash is the masterpiece of Swami Dayananda who is regarded as a great Guru (Preceptor) of the Aryas. No man is held by Aryas in such great esteem as Swami Dayananda. They have the highest regard for him in the whole world. Similarly they have the greatest respect for his masterpiece - the Satyarth Prakash - and regard it as a holy scripture. No Government can proscribe it and face the disastrous consequences that would follow such an unwise step. Why should the Government turn such a powerful organisation as that of Aryas into their enemies without any just cause ?

"In this way by giving expression to an unreasonable and unnecessary desire, the Hindu Press has been practically invited to carry on similar agitation for the proscription of the Holy Qoran.

"Accordingly a Hindu journalist has written recently that it is not the Satyarth Prakash

but the Qoran which has brought with its advent an era of riots and blood-shed in India".

All of a sudden, the following news was published in almost all the dailies of India, which was also published in the "Hindustan Times" (Delhi) on 25th June, 1943:—

Sind Government's contemplated action against the Satyarth Prakash.

Karachi June 23.–Certain of the ministers are receiving numerous representations protesting against the book entitled Satyarth Prakash, says a Press Note. The matter is receiving Government's close attention and a decision will be reached shortly. A.P.I.

On 26th June, 1943, the "Hindustan Times published the following :—

Sind Government playing into hands of mischief-mongers.

Karachi June 25. Surprise is expressed here that the Government should have given countenance to individual protests against the well-known Arya Samajist scriptural classic, Swami Dayananda's Satyarth Prakash. The book referred to in the laconic Government communique, which almost deliberately omits all relevant details, is a recent Sindhi translation of this classic. The original and its translation into various Indian languages have been widely circulated throughout the country for the last 50 years or so. The book enjoys a high status among the religious reformist literature of the world and has been held in high esteem

by competent religious authorities and scholars even in the west. The move is ascribed to a sinister plan to create prejudice against the Arya Samaj and its revered Guru and it is a matter for wonder that the Government should appear to play into the hands of mischief-mongers.

Excitement in Aryan world and its protest to Sind Govt.

These news naturally caused a tremendous excitement throughout the Aryan world. This was evidenced by hundreds of telegrams from numerous Arya Samajes sent to Sind Government and Government of India. The International Aryan League also sent the following telegram to the Premier of Sind Government, on 29th June, 1943 :—

"Shocked learning your ministry's contemplated move proscribing Satyarth Prakash, Aryas' indispensable religious book. If materialised, all Aryas will accept challenge. Ready sacrificing all for religious liberty as in Hyderabad State. Please give up unwisest proposed step avoiding bitter struggle".

All Provincial Arya Pratinidhi Sabhas in India also sent similar protests to the Sind Government.

Sind Govt's communique taking no action against Satyarth Prakash.

The Government of Sind soon issued a Communique on 8th July, 1943, stating that they had no intention of taking any step against the Satyarth Prakash.

The above decision of the Sind Government was welcomed by the Aryas throughout India, and the International Aryan League sent the following telegram to the Premier of Sind Government on 12th July, 1943, expressing its gratitude and appreciation for their wise decision :—

International Aryan League's appreciation.

> "Many thanks for your wise decision taking no action against Styarth Prakash".

It was believed that the trouble was over. But, unfortunately, some fanatically disposed Muslims sought to renew the dangerous agitation. The Muslim papers and certain moulvies in the Punjab and Sind went on agitating and inflaming the Muslim masses against the Satyarth Prakash.

Inflaming of Muslim masses Went on.

Lahore, August 13.—At a meeting resolution urging upon the Government of India and the Governments of the Muslim majority provinces to proscribe the fourteenth chapter of Satyarth Prakash, Mr. M. H. Gazdar, Home Minister of Sind, said that the Sind Government had referred the matter to its legal advisers who were of the opinion that Satyarth Prakash could be proscribed as it contained matter which offended the religious sentiments of Muslims and other communities. He, however, added that at the request of their Hindu colleagues it was decided to leave the matter to the Government of India as it was an all-

Muslim League and Home Minister of Sind creating mischief and trouble.

India question. Mr. Gazdar expressed the view that since Satyarth Prakash was not a scriptural book, it could be proscribed.—A.P.I. (Hindustan Times of 15th August, 1943).

Shri S. Chandra deputed to visit Sind. Press interviews given by him at Karachi.

The International Aryan League deputed Shri S. Chandra to visit the Sind Province on a propaganda tour and to make a survey of the situation in the province. He went on his mission in the month of August, 1943. After studying the situation in the province, Shri Chandra gave the following two press interviews at Karachi, which were published in "Sind Observer", "Daily Gazette" and other dailies of Karachi, dated 27th August, 1943 and 1st September, 1943 respectively :—

Press Interview No. 1.

Karachi, August 26. — "The Satyarth Prakash, in its entirety, is as dear. holy and scriptural to Aryas as the Quran to the Muslim community. We are prepared to lay down our lives to uphold its integrity", declared Shri S. Chandra of the Interdational Aryan League Delhi, who has been deputed to Sind, in an interview.

He added : "The Government of India are not so foolish as to take notice of the present agitation against the 14th chapter of the Satyarth Prakash. But suppose, they are misled to placate Muslims and the Government proscribed it, it should be widely known that

Aryas would not hesitate to lay down their lives to vindicate the sanctity of their holy scripture. We shall repeat on a much larger scale what Aryas did in the Nizam's dominions a few years ago. No sacrifice is too great for an Arya to die for upholding the *Torch of Light and Truth*".

Continuing he said: "There is no sense in the present agitation. The Satyarth Prakash is not a book written today. It was written 70 years ago by the greatest seer and sage of the modern age, and was translated in various languages of the world. The book has done wonders in revolutionising the entire outlook of the religious world. Moreover, it is based on the authoritative interpretations of the books of various religions. Probably, Muslims, who love creating problems in the path of India's advancement, have raised this meaningless issue for their own sake".

I, however, wish the saner elements amongst Muslims to come forward and tell their co-religionists that India, which is already torn up with strife, should be spared the consequences that this senseless agitation may lead to".—U. P. I. (" Sind Observer " and "Daily Gazette", August 27, 1943).

Press Interview No. 2.

Karachi August 31.–"The Light of Truth can never be suppressed by any power or

method, what to say by bullying it. The rational-minded people, whatever community or religion they may belong to, should come forward to help in the propagation of Satya (Truth) and Prakash (Light) – the *'Summum Bonum'* of man's life", declared Shri S. Chandra of the International Aryan League, who came to Sind on Satyarth Prakash Mission, in an interview to the Press on the eve of his departure from Karachi, where he addressed a number of public meetings.

He added : " Despite the unequivocal announcement by the Sind Government that they have no intention to take any action against Satyarth Prakash, some fanatic and misguided moulvies are still said to have been making inflammatory speeches in certain parts of Sind and especially in Hyderabad and around it, exciting the Muslims for violence against the Aryas in Sind on the question of Satyarth Prakash. A responsible Muslim minister of the very Government also recently indulged himself publicly in this agitation at a Lahore Muslim League public meeting. Muslim press of Karachi is also almost daily inflamming the atmosphere of Sind Province. Sukkur riots and Hur menace are very unfortunate happenings of only yesterday which were samples of Pakistan. I, therefore, wish to draw the personal attention of His Excellency the Governor of Sind to this again arising mischief and request him to see that it is

nipped in the bud, and thus save his province in time from recurrence of ruffianism".

Continuing he said : "Satyarth Prakash aims at distinguishing truth from untruth as its very name goes to show, based on rationalism and good-will. It preaches the Aryan Religion of Eternal, Universal and All-embracing Truths and has a message for the entire humanity to revive those old forgotten truths - to make again the whole world noble and united as one religious human family as it was since the time of the creation of the Universe till 5,000 years back. Thus it preaches Fatherhood of God and Brotherhood of Mankind in its truest sense. The great seer of this Aryan scripture criticised during the last century, with the best of his intentions and a heart full of love for the entire humanity, only the irrational, unscientific and demoralising teachings, beliefs and practices in various religions, which are preached in the name of God, leading to immorality, fanaticism and degradation of Man; but upholds everything noble and good in them.

Concluding he said : "All men possessing reason and prudence, while studying Satyarth Prakash — the *Magnum Opus* of Mahrishi Dayananda Sarswati — should kindly first study its preface and introductions to the chapters and a statement of the author's beliefs written in the end of the book, and then enter into this valley of vast knowledge for

comparative study with a cool brain and an open heart. It is then that they will understand the value and good of this unique Aryan Scripture of the modern age and can benefit themselves and others as well". (" Sind Observer " and "Daily Gazette" of Karachi, dated 1st September, 1943).

Shri S. Chandra's tour in Sind and Hindu Minister's opinion.

Shri S. Chandra visited the important towns of Sind, addressed several public meetings and met the important Hindu citizens of Sind. The following account of his tour was published in "Sind Observer" (Karachi) of 9th September, 1943, while he was in Sind, and in "Hindustan Times" (New Delhi) of 30th September, 1943, on his return to Delhi :-

"Shri S. Chandra of the International Aryan League, who was recently deputed on a Satyarth Prakash Mission tour in Sind, visited Karachi, Hyderabad, Sukkur, Larkana, Mirpurkhas, Dadu and Dokri, where he addressed a number of public meetings. He also addressed students' gatherings at several educational institutions, including one at D. J. Sind College, Karachi. In the course of his tour, he met prominent Hindu citizens of Sind, including Rai Sahib Gokal Das, Minister of Local Self-Government, Sind. who declared that the Hindu ministers never advised the matter of Satyarth Prakash to be referred to the Government of India, as stated by Mr. Gazdar at a Lahore Muslim League meeting and that the Hindu Ministers were of the definite opinion

that Satyarth Prakash being a scripture written long ago could not be proscribed.

Shri Chandra invited the attention of the Hon'ble Minister to the agitation still carried on by the Moulvies and Muslim Press in Sind against Satyarth Prakash, and thus creating bad blood in the province.

Working Committee of All-India Muslim League's resolution against Satyarth Prakash

The Working Committee of the All-India Muslim League, held at Delhi on 14th November, 1943, passed a resolution urging the Government of India to proscribe certain portions of the Satyarth Prakash on the ground that they contain objectionable and insulting remarks against founders of other religions, particularly against the prophet of Islam.

Working Committee of the International Aryan League's resolution.

On the above resolution of the Working Committee of All-India Mnslim League, the Working Committee of the International Aryan League, held at Delhi on 21st November, 1943, passed the following resolution :—

"The Working Committee of the International Aryan League notes with surprise that the Muslim League which is professedly a political body consisting of a section of Muslims, should have gone out of its way and thought it proper to pass a resolution in the meeting of its working Committee held at Delhi on 14/11/43, urging the Government of India to proscribe certain portions of the Satyarth Prakash on the ground that they

contain objectionable and insulting remarks against founders of other religions, particularly against the prophet of Islam.

"The Satyarth Prakash is the religious book of millions of Aryas and has served as the source of inspiration to crores of Hindus and even to other inhabitants of India and foreign lands. It has now been before the world for the last seventy years and has been translated into all languages of India and several important languages of Europe without the question of proscription of any of its part being raised seriously from any quarters.

"The fact that the Aryas and others, who have drawn their inspiration from the Satyarth Prakash, have throughout these long years remained absolutely non-violent, even when provoked by fanatic Muslims, clearly shows that the spirit that inspired the author of the book and continues to inspire his followers, is that of carrying on religious and social reforms peacefully in the world.

"The author of the Satyarth Prakash, Mahrishi Dayananda Sarswati, has stated in the clearest possible terms, in the introduction as well as in the prefaces to the chapters containing reviews and criticism of other religions, that his intention and object is not to insult the advocates of these religions or to hurt in any way the feelings of their followers, but to ascertain truth which should be the highest aim of human life.

"The Committee also believes that the views on Islam and other religions expressed in the Satyarth Prakash do not transgress the limits of propriety and fair criticism. On the other hand, in the Qoran and Hadis, there are several passages which openly preach violence against Kafirs and infidels i. e. non-Muslims. As a consequence of which, several eminent leaders of the Arya Samaj have actually been victims of the fanaticism of a number of Muslims ; still the Arya Samaj never thought of demanding the expurgation or suppression of the aforesaid passages of the Qoran and Hadis.

"The Committee fully trusts that the Government of India will not allow itself to be misled into taking such unreasonable and un-called-for action as has been suggested in the resolution of the working committee of the Muslim League.

"Finally the Committee emphatically reiterates what it has already declared previously, that if unfortunately any adverse decision is arrived at by the Government of India, the Aryas and millions of Hindus including Jats and others who are on active military service will feel compelled to resist it at all costs, in order to protect and preserve each and every word of their sacred book.

Decision to call a Session of the All-India Aryan Congress.

The Working Committee of the International Aryan League also decided to convene a Session of the All-India Aryan Congress at Delhi, in order to secure the co-operation and consolidate the forces of the entire Aryan world for opposing the sinister and mischievous move of the Muslim League, against the Satyarth Prakash.

Muslim League repeats history of Aurangzeb's days by presenting a fore-taste of Pakistan.

The All-India Muslim League passed the following resolution at its session in Karachi, in December, 1943, against the Satyarth Prakash :—

"This Session of the All-India Muslim League invites the attention of the Central Government as well as of the Provincial Governments to those chapters of Late Swami Dayanand's book "Satyarth Prakash" which contain objectionable insulting and provocative remarks against the Holy Prophet Muhammad and other founders of religions and emphatically demands that the said Governments proscribe these chapters and also prosecute the publishers of these chapters under the relevant Section of the I. P. C. with a view to securing effective prevention of the publication of such literature".

Muslim League's resolution forewarned Sind Aryas.

rom the above facts, it is quite evident that the Muslim League took the initiative and originated the trouble. It assumed the offensive attitude and inflamed the whole country, thus making the question of Satyarth Prakash ,

an All-India one. The afore-said resolution of the Muslim League naturally and rightly stirred and bewared all the Aryas, including the Aryas of Sind, who also became alert. Sind Arya Pratinidhi Sabha (Sind Provincial body of the Aryas) set up a committee, called Sind Satyarth Prakash Committee. This committee, in view of the resolution of the All-India Muslim League, started the propaganda work of the Arya Samaj more vigorously and issued an appeal for funds for printing and publishing the second edition of the Satyarth Prakash, in Sindhi Language. The committee decided to print the second edition of Sindhi Satyarth Prakash at Mirpurkhas, and the work of printing was started there. It is needless to say that they were justified to print the new edition, under all canons of law.

Session of the All-India Aryan Congress.

It has already been stated that the Working Committee of the International Aryan League decided to convene a Session of the All-India Aryan Congress, at Delhi, in order to consolidate the forces of the entire Aryan world for opposing the sinister and mischievovs move of the Muslim League, against Satyarth Prakash. Hence, a Session of the All-India Aryan Congress was held at Delhi on 20th, 21st and 22nd February, 1944, presided over by Dr. Shyama Prasad Mukerjee. The Session was attended by fifty thousand men and women, including more than three thousand delegates from all the provinces in India.

Presidential Speech of Dr. Shyama Prasad Mukerjee.

The following is the Presidential speech delivered by Dr. Shyama Prasad Mukerjee at the Session of the All-India Aryan Congress, at Delhi, on 20th February, 1944 :—

"I welcome this opportunity of paying my tribute of admiration to the Arya Samaj for the great work done by it towards the rebuilding of the national life of India. Despite the onslaughts on Indian culture and civilization throughout the chequered history of our beloved Motherland, despite her political subjugation extending over centuries, sages, seers and savants have appeared from time to time on the Indian scene and by their marvellous power of thought and action have checked retrograde tendencies and infused new life and vigour into the Indian mind. With the advent of British rule in India and the introduction of Western education there was however a real danger of Indian life and outlook undergoing a steady process of denationalisation. There was an equal danger of an over-emphasis on orthodox conservatism and a blind adherence to forms and rites of religious observances, thus checking a correct and vigorous growth of our national life and character.

"At this supreme crisis in the history of Indian progress some great men, of whom Maharshi Dayananda Sarswati was on of the foremost, appeared on the scene and gave a remarkable lead to the country. Dayananda Sarswati's mental and spiritual outlook was orthodox but his was not a blind faith in empty ritual observances or a meaningless adherence to forms and superstitions often masquerading in the name of religious truths. He appeared before the public in India with the Vedas in his hands and gave a new message to the wildered people torn between many sects and loyalties and offered to all an equal place in the social structure of the society, built according to the holiest Indian tradition. It is indeed a matter of congratulation that the members of

the Arya Samaj who are the spiritual descendants of the great Maharishi have not kept the light confined within the dark recess of a sectarian temple. By an astonishing abundance of books, of journals and tracts in almost all the languages in India, they have sought to share with their fellow-men the teaching which they have found to be of vital importance to themselves. The galaxy of martyrs, patriots, and workers who have steadfastly proceeded along the line laid down by their great master not only for social and spiritual but also for cultural and political uplift of India have indeed lived dedicated lives.

"The greatest service of the Arya Samaj is that it has roused amongst the people a profound sense of individual and national self-respect, a virility of mind and a love of the country's culture and civilization, destroying the poisonous sense of inferiority complex which turns man into a coward. Thus we find the Arya Samaj rousing the people to activity not by mere lectures and discourses on our past heritage and present duties but by strengthening those essential spheres of human life on which depends our future stability. Education, consistent with Indian ideals and traditions and also with modern requirements, has received most commendable attention at the hands of the Arya Semaj. Removal of untouchability, so essential to the consolidation of the Hindu race, has been another sphere of work which stands to the credit of the Arya Samaj. To unite the Hindus, to instil in them both physical and spiritual strength, to raise their social status, to infuse in them an undying reverence for truth and religion, to call upon them to defend and to fight for their rights, constitute the vigorous planning of the Arya Samaj. In the sphere of religion, it has thrown the door wide open and by raising its catholic appeal it has not only effectively prevented onslaughts on Hindu religion by others, but has also dared to receive back into the Hindu fold those who were lured into other faiths and religions.

"The Arya Samaj has never actively participated in politics as an organisation. But many of its members have been veteran soldiers in the cause of our country's liberty. Its illustrious founder in his monumental work, the Satyarth Prakash, dealing as he did, with all phases of individual and national life with special reference to India, recorded in the clearest possible language his views on the political condition of his country. Thus he observed :—

"At present what to speak of governing foreign countries, the Aryans through ill-luck, indolence, negligence and mutual discord do not possess a free, independent, indivisible and fearless rule even over their own country. Whatsoever rule is left to them is being crushed under the heels of the foreigners. When a country falls upon evil days, the people of the country have to bear untold misery and suffering. Say what you will, the Swarajya (Self-government) is by far the best. A foreign government, perfectly free from religious prejudices, impartial towards all—the countrymen and the foreigners—kind, beneficent and just to the people of the country like their parents though it may be, can never render the people perfectly happy". (*Chap. VIII*)

"Could there have been a clearer and bolder analysis of our political bondage ? Truly did the great French savant Roman Rolland say that Maharishi Dayananda trans-

fused into the languid body of India his own formidable energy, his certainty. his lion's blood. He reminded the secular passivity of a people, too prone to bow to fate, that the soul is free, and that action is regenerator of destiny". "Here was a soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to Spirit, the whole, summing itself up", said shri Aurobindo "in a powerful impression of Spiritual Practicality." The Satyarth Prakash which he left as an imperishable legacy to his countrymen and to the world at large, was an embodiment of the genius of the Master. Here we see him as a creative artist and also as a critic, as a destroyer and also as a builder. Unfalterable was his faith in the eternal doctrines of truth, equality and liberty promulgated by the Vedas and he carried on relentless attacks against all forms of ignorance, bigotry and superstition. He had to face opposition from influential sections of his countrymen who could not at first keep pace with his progressive ideas, but he never deviated from what he believed to be the right path. With transparent sincerity of purpose and undaunted courage of conviction he declared: "The truth consists in expounding truth as truh, and error as error; the exposition of error in place of truth and truth in place of error does not constitute the unfolding of truth.

The Satyarth Prakash, his magnum opus, gives us a picture of the reconstructed

society which a free India can build for himself on the priceless traditions of her own culture and civilization, harmoniously adjusted to modern conditions and environments.

"To-day a demand has come from the Moslem League that Satyarthprakash must be suppressed as some of its passages offend a section of Mussalmans. It will be for you to consider what effective steps you will take for preventing such an act of arrogant and mischievous intolerance. Indeed this agitation may itself serve to popularise more and more the great words of truth, courage and wisdom with which this famous book abounds which have already brought strength and solace to millions, thus serving further to carry into effect the great ideal of liberation of the Indian mind for which the master lived and died. Knowing as I do the solidarity of the followers of Arya Samaj, I make bold to say that any sordid attempt to interfere with our religious right will be set at naught by their courageous and united resistance, no matter what the consequences may be. I would go still further and say that such an attack will be accepted as a challenge by the entire Hindu race and indeed by all lovers of freedom of thought and opinion, no matter what their religious persuation may be.

Let us not forget, however, the main reasons which have emboldened the Moslem League to make such a preposterous demand.

It is due on the one hand to disunity in our ranks, to a sense of indifferenee to our sacred literature; and on the other to the pampering policy of our Rulers favouring one section of the people for perpetuating Indian slavery. Today the greatest problem before India is the realisation of her political freedom. Without this freedom it is impossible to give effect to any wide scheme of social and economic reconstruction based on our fundamental rights and traditions. I do not for a moment minimise the need for social consolidation amongst all classes and sections of Hindus which can only be achieved by arduous and systematic work among the masses so that their standard of living and outlook may be raised and all artificial barriers broken down. I would go further and assert that such unity amongst Hindus must be accompanied, wherever possible by a just and honourable understanding among all communities inhabiting this country. There must however be certain fundamental conditions which must be fulfilled before a real and lasting understanding can be achieved. Today it has been proved beyond the shadow of doubt that whatever may be the theories propounded by the British rulers, they are not prepared to transfer real power to the Indian people and thus lose their brightest possession. It suits their purpose to encourage the growth of disruptive tendencies amongst different sections of the Indian people, to give importance to all vested interests, specially bolstered

up, and to carry on at the same time a ruthless policy of repression, stifling legitimate opposition to the continuance of their arbitrary rule. India's unity and indivisibility must be a vital factor in the new constitution. None knows better than the protagonists of the Pakistan scheme that it is wholly inconsistent with logic and practicability. The League is not prepared to allow the Hindus who form about three-fourths of India's population to determine the constitution of India. It is not even prepared that Hindus and Mussalmans throughout India should jointly settle India's constitution, for in both cases, it asserts that it involves the tyrannical rule of a majority over a minority. It claims at the same time that Moslems in provinces where they are are a majority will by themselves decide the fate of crores of Hindus who live as a minority and apparently can claim no right to self-determination, In that case it will not be a tyrannical rule of a majority over a minority but an exercise of what is called the fundamental right of Moslems for a separate Homeland. Politically, economically and culturally India is and must remain one single unit. It is satisfactory that Lord Wavell unequivocally recognises this, though he has no constructive plan to end the present deadlock. Any one who seeks to disturb India's unity or to foment disruption is guilty of the highest act of treachery and must be resisted at any cost. Moslem League, left to itself,

cannot divide India against the united opposition of the majority of her patriotic children nor can Britain with her sword vivisect India and guarantee peaceful possession to the disruptionists. But British policy today is encouraging Pakistan regime in action in provinces where Hindus are in a minority and their rights and interests are being systematically sacrificed at the alter of sordid communal opportunism. To test the bonafides of the Muslim League as regards its anxiety for the welfare of the Indian people or even the Musalmans, we have repeatedly offered proposals for closing our ranks, postponing all controversial points regarding the future constitution until after the war and of putting forward a united demand for immediate transfer of power specially for a vigorous and systematic preparation of the national defence of India and utilisation of India's vast resources for her economic regeneration. That door of negotiation is still open though there is little chance of any such understanding being arrived at in view of the unconcealed manner in which all reactionary elements are encouraged by our rulers to put forth their unpatriotic and selfish demands. Today the remedy lies in creating a national opposition throughout India which will include all parties and sections who are agreed on the fundamental demands of Indian liberty. Let us not try to run after, or cajole parties and persons who care not for Indian progress and freedom but act as subservient

tools in the hands of their masters for perpetuating the slavery of their country. There are other groups and sections, small and negligible by themselves, but strong and powerful, if they combine, who may well constitute an all-India national opposition laying down the fundamental conditions of our struggle for liberty. It will be the duty of such a body to lay stress on the maximum points of agreement regarding national reconstruction, demand immediate settlement, plead for toleration and better understanding amongst one another and fearlessly resist every encroachment on our civic, economic and political rights. Today our country suffers from an apparent frustration. It is not the rule of law that functions in India today. Taking the fullest advantage of the war situation, the barbaric impulses of a foreign bureaucracy have forged their varied processes of both swift and slow strangulation of the national will. But can any country be governed for long by sheer force and against the will of her people ? Famine and pestilence have removed in less than six months more than two to three millions of men who perished for want of food, medicine and shelter under the very nose of a civilised government. A similar catastrophe may overtake my province in 1944 if the present bankrupt, corrupt and communal ministry is allowed to continue its administration during the coming months. Any other country would have blazed into an open

rebellion if such shocking mal-administration had taken place. There is not the least doubt that never in the history of British India was there greater discontent amongst the people as is witnessed at the present time. Let me not end however with a note of pessimism. We have yet to unite many a disruptive tendency amongst Hindus themselves. We have to fight against a steady growth of fanatical zeal following the demand for India's vivisection and last, but not the least, we have to guard against the onslaughts of the ruling race itself which aims constantly at crippling of Hindu strength and nationalist elements in the public life of the country. The task before us is beset with difficulties and disappointment. Has history however at all recorded the achievement of freedom by a subject-race which merely adorns itself in the role of an abject beggar or surrenders on vital questions of principles for a temporary and doubtful gain ? Indian history gives us ample evidence that though there were giants amongst men in every generation who could easily be compared to the greatest men in any country or clime, masses of the Indian people were not always swayed by a strong and vigorous impulse for protecting their political liberty at any price. The great work that lies before political and other parties in India today, imbued with healthy ideas of national solidarity, is to spread far and wide this love for unity and liberty, this faith in India's inherent right to

govern herself, this determination that unless freedom is achieved, life is not worth-living at all. Our goal will be reached not by a mere appeal to the emotions of the people or by merely criticising our enemies but by carrying on an active programme of social and economic uplift and by making religion a true unifying factor for the uplift of human civilisation. This alone will give us that solid base on which an enduring structure of Indian liberty can be safely built. Let us, therefore, carry on our work in a spirit of dauntlessness, gathering strength from the firm belief that in a world still dominated by power, possession and prestige, it will be given to India, consistent with her mighty past, to help to evolve a higher and nobler civilization not only for the regeneration of an oppressed race but also as a definite step in advance towards that co-ordination of the mind, matter and spirit without which neither permanent peace can be established nor freedom stabilised in any part of the civilised world.

Bande Matram.

The following resolution on Satyarth Prakash was passed by the All-India Aryan Congress, on 21st February, 1944 :—

Resolution on Satyarth Prakash passed by the All-India Aryan Congress

"This session of the All-India Aryan Congress notes with deep concern, the existence of an organised move on the part of the Muslim League, a professedly political organisation, to interfere with the religious liberties of Hindus; and as a step in that direction, an agitation has been started against the Satyarth Prakash.

"The Satyarth Prakash, which like any other holy book, is held in great reverence and esteem by millions of people, has been now before the public for the past 70 years, translated and widely published in almost all the Indian languages, openly and widely preached throughout the length and breadth of Hindusthan, regularly read from the pulpits of the numerous Arya Samajes in the country in their congregational meetings, without any such agitation having been ever before started against it by any section of the people.

"This Congress asserts that there is nothing in the Satyarth Prakash by way of criticism of other religions and sects, the like of which is not to be found in other books held sacred by followers of other faiths.

"The recent agitation against Satyarth Prakash cannot be based on the alleged injury

to the religious susceptibilities of the Muslims, but evidently has a political motive behind it.

"The Arya Samaj, while always ready for Shastrarth (religious discussion) of an absolutely peaceful nature, with the object of sifting truth shall strongly resist the subjection of Satyarth Prakash to scrutiny with a view to its mutilation by force or coercion from whatever quarter and by whatever means. Such scrutiny must open the door for similar scrutiny of the sacred books of other religions, which would lead to internecine quarrel of a very serious nature.

"This Congress wish that not only the general body of Hindus but also the followers of other religions will realise the full implications and seriousness of this move of the Muslim League. The agitation against Satyarth Prakash is only a thin end of the wedge and a precursor of further interference with the sacred books of Hindus and others. It is up to all people, irrespective of caste and creed or religion, to fight this menace unitedly and completely before it is too late.

"This Congress declares in no mistakable terms that the Hindus in general and the Aryas, in particular will spare nothing and count no cost too heavy to preserve their religious liberty.

"This Congress is of opinion that the Muslim League, by their demand on the

Government to proscribe certain chapters of Satyarth Prakash and to prosecute its publishers, is desirous of bringing about a severe conflict between the Government and the Arya Samaj even at a time when the world situation would require absolute internal peace in the country. This Congress has no doubt that the Muslim League must fail in this attempt. This Congress fully trust that with its long-standing policy of religious neutrality, the British Government will refuse to be goaded by the Muslim League into taking sides and interfering with the religious liberty of the Arya Samaj.

"This Congress has no doubt that the International Aryan League will take such steps as the exigencies of the situation will from time to time require, and assure the International Aryan League that the whole Arya Samaj world and also the general body of Hindus will unflinchingly follow its lead".

Vicious and poisonous propaganda by Muslim League Press

The Muslim League Press in Sind continued indulging in vicious and poisonous propaganda against the Aryas of Sind and their scripture, Satyarth Prakash. "The Hamdard" a Muslim League weekly of Mirpurkhas in Sind wrote a typical article in its issue of 24th August, 1944, as under:—

"It is useless to say that inspite of the insistent demand of the Muslims of Hind and Sind, the Sind Government has not been able

to proscribe only the fourteenth chapter of this objectionable book. Taking advantage of the cowardice and helplessness of the Sind Government, the Arya Samaj is getting printed the 2nd edition of this Sindhi Satyarth Prakash. This work of printing has been begun in the Mirpurkhas Gazette Press. We venture to enquire from the Sind Government, which fortunately has the honour of being Muslim League ministry, as under :—

"If the Muslim League ministry of Sind has not the strength of protecting the religious susceptibilities of 32 lac Muslims of Sind or of the total of 10 crores of Muslims of India or of the seventy crores of Muslims of the whole world from the short-sighted, wicked and peace destroying attacks of a few Aryas, then what purpose does this Muslim League ministry serve ? Do not the Muslim League ministers of Sind ministry possess sense of religious honour and Islamic sensitiveness ? Have not these Muslim League ministers regard for their religion, faith for the holy prophet and love for God, so that they may put a stop to this mischief making and trouble creating ?

"We have the right to enquire from the Sind Government it it desires to have from the Muslims sacrifice of blood? Does it want that the land of Sind should become a plain of bloodshed and murder ? Does it want to put to test the fire of Muslim faith ? If not, why some mad men are permitted to do deeds of

madness and insanity under the shelter of religion and faith ? Why the tyrants that injure the spiritual feelings and religious susceptibilities of crores of Muslims are let loose so that they may continue to tyrannise over Muslims ?

"When a short-sighted man in England or America uses any vulgar expression regarding the founder of Islam, the protests of Muslims compel those Governments to show regard for the Muslim feelings. And here our Muslim League ministry remains so blind and deaf as if nothing has happened. What a pity !

"We warn the Sind ministry to show regard for the delicate feelings of Muslims and put a stop to the printing of this mischievous book, otherwise we fear, nay we are sure that in future, this book will produce very unhappy conditions, which will be beyond the control of any power and the Sind Government will be held responsible for that".

"Sind Observer" on the above article.

"The Sind Observer" of Karachi, a well-known nationalist English Daily in Sind, wrote as follows in its issue of September 6, 1944, on the above article of 'Hamdard':—

Satyarth Prakash Printing
Hamdard's Threats.
Government's duty to stop mischief.

'The Hamdard' a weekly of Mirpurkhas has of late been indulging in activities which

are calculated to excite feelings of Muslims against the Hindus in general and Arya Samaj in particular. The anger of the 'Hamdard' is roused because the venerated book Satyarth Prakash is running into second edition in Sindhi. In its rabid criticiam, the weekly has transgressed all limits and extended threats and hinted serious consequences which will result from the printing of the second edition of the Satyarth Prakash.

Not satisfied with venting its anger on the Hindus, the 'Hamdard' has challenged the Sind Government and holds it responsible for any disturbance in the peace that may take place.

In the course of an article dated August 24, the Hamdard writes as follows :—

"We have the right to enquire from the Sind Government if it desires to have from the Muslims sacrifice of blood ? Does it want that the land of Sind should become a plane of bloodshed and murdur ? Does it want to put to test the fire of Muslim faith ?

"We warn the Sind Ministry to show regard for the delicate feelings of Muslims and put a stop to the printing of this mischievous book, otherwise we fear, nay we are sure that in future this book will create great mischief and will produce very unhappy conditions, which will be beyond the control of any power

and the Sind Government will be held responsible for that."

The above extracts circulated amongst Muslims particularly in the Thar Parker district can have only one aim. The 'Hamdard' would succeed in creating ill-feeling between Hindus and Muslims which are likely to cause bloodshed. Articles like those of 'Hamdard' should not be encouraged and it is for the authorities to take energetic measures and with a strong hand stop the mischievous activities of the communal 'Hamdard'.

Ebarkment by Muslim League Sind Government on Pakistani fanaticism.

As previously stated, the Government of Sind had once unequivocally stated in their Communique of 8th July, 1943 that they had no intention of taking any step against the Satyarth Prakash. Yet, in contravention of their solemn assurance, they, on account of their label and at the behest of the Muslim League, appeared in their true colours. At last they embarked on Pakistani fanaticism of Aurangzeb brand - which they notoriously still visualise - and promulgated the following order on 26th October, 1944 against the Aryan Scripture, 'Satyarth Prakash', under the pretext of Defence of India Rules :—

Government of Sind,
Home Department (Special)
Order No. S. D. 321.

Sind Secretariat, Karachi, 26th October, 1944.

Order.

No. S. D. 321, Whereas the Government of Sind considers it necessary for the purpose of securing the public safety and the maintenance of public order to make the following order :

Now, therefore, in exercise of the powers conferred by sub-rule (1) of rule 41 of the Defence of India Rules, the Government of Sind is pleased to direct that no copies of the book entitled "Satyarth Prakash" written by

Swami Dayananda Saraswati shall be printed or published unless Chapter XIV (Chapter fourteen) thereof is omitted".

Public safety never endangered during past 70 years.

It has already been shown that Satyarth Prakash was written 70 years back and it has been translated and published in millions in all the Indian and three foreign languages. The first Sindhi edition of Satyarth Prakash was published in Sind in 1937. Since 1875, when the first edition of Satyarth Prakash was published, till 26th October, 1944 when the above order of the Sind Government was promulgated, never was the public safety endangered and public order disturbed on account of the Satyarth Prakash in any corner of the country, including the Province of Sind, even during the five years that the war was going on.

Defence of India Rule 41

The worst aspect of the episode was that the ban was imposed under the pretext of Defence of India Rules. For the information of the reader, the relevant part of the Defence of India Rules is given below :—

Defence of India Rule 41.

41. (1) The Central Government or the Provincial Government may, for the purpose of securing the defence of British India, the public safety, the maintenance of public order or the efficient prosecution of war, by order addressed to a printer, publisher or editor, or to printers, publishers and editors generally,–

(a) require that all matter, or any matter relating to a particular subject or class of subjects, shall, before being published in any document or class of documents, be submitted for scrutiny to an authority specified in the order;

(b) prohibit or regulate the making or publishing of any document or class of documents, or of any matter relating to a particular subject or class of subjects, or the use of any press as defined in the Indian Press (Emergency Powers) Act, 1931.

(2) If any person contravenes any order made under sub-rule (1), then, without prejudice to any other proceedings which may be taken against such person, the Government

making the order may declare to be forfeited to His Majesty every copy of any document published or made in contravention of such order and any press, as defined in the Indian press (Emergency powers) Act, 1931, used in the making of such document.

(3) If any person contravenes any order made under this rule, he shall be punishable with imprisonment for a term which may extend to five years or with fine or with both.

Abuse of the Defence of India Rules.

The nasty and inhuman world war broke out on 1st September, 1939, and the Government of India enacted the Defence of India Act on 29th September, 1939, with the following preamble:—

"*Whereas an emergency has arisen* which renders it necessary to provide for special measures to ensure the public safety and interest and the *defence of British India* and for the trial of certain offences;

And whereas the Governor General in his discretion has declared by proclamation under sub-section (1) of section 102 of the Government of India Act, 1935, that a grave emergency exists *whereby the security of India is threatened by war*".

From the above preamble, it is as clear as day-light that the Defence of India Rules

under the above Act were meant for the efficient prosecution of the war. Satyarth Prakash or its fourteenth chapter never retarded the war efforts during the five years that the war was going on.

The Sind Muslim League Government taking the undue advantage of their power and pride and of the weak position of the Aryas and Hindus in Sind, flagrantly abused the Defence of India Rules by banning the printing and publishing of the fourteenth chapter of the Satyarth Prakash — a scripture of long-standing.

Telegram to Governor, Sind.

The International Aryan League sent the following telegram to Governor of Sind on 4th November, 1944 :—

"Shocked learning Associated Press news announcing your Government's order banning fourteenth chapter of Satyarth Prakash, Aryas' most popular sacred book. Please intervene and direct withdrawal of order; otherwise your Government will be responsible for bitter struggle by all Aryas for religious freedom as in Hyderabad State. Matter very serious, requiring your immediate intervention".

Telegram to Sind Minister.

Shri S. Chandra, who toured in Sind in 1943 on behalf of the International Aryan League, sent the following telegram, on 9th November, 1944, to Hon'ble Rai Sahib Gokal Das, a Hindu Minister of the Sind

Government :—

"Last year you promised me at Dadu rendering every support to Satyarth Prakash cause. Kindly persuade His Excellency Governor, Sind, to immediately intervene for withdrawal of order; failing, dreadful situation will prevail throughout country. Aryas and Hindus will never tolerate it. Please convey above to Governor".

Resolution at the meeting of Arya Samaj leaders.

The ban again stirred the Aryas, and under the auspices of the International Aryan League (Sarvadeshik Arya Pratinidhi Sabha) a meeting of the leaders of the Arya Samaj assembled from all over India was held at Delhi on 19th November, 1944, wherein the following resolution was passed :—

This meeting of the representatives of Aryas, all over the country strongly condemns the wholly indefensible and thoroughly unjust order of the Sind Government in directing that no copies of Satyarth Prakash shall be printed or published unless Chapter fourteenth thereof is omitted, and considers it to be a gross abuse of the Defence of India Rules.

"This meeting feels convinced that this act of the Sind Muslim League Government is an act of religious persecution and a foretaste of Pakistan, and the ground given therefor viz, securing the public peace and maintenance of public order is a mere pretext for suppressing

the legitimate religious rights and liberties of a religious minority.

"Resolved that with a view to get the wrong redressed and to vindicate our religious rights and liberties, this meeting authorises Hon'ble Shriyut Ghanshyam Singh Gupta to nominate a committee with full powers to take all suitable and necessary steps in this connection.

"This meeting assures the Aryan public that no efforts will be spared and no sacrifice considered too great to preserve and safeguard our religious rights".

Presidential ddress by Shriyut Ghanshyam Singh Gupta at Lahore. Conference

The Punjab Provincial Aryan Satyarth Prakash Conference was held at Lahore on 26th November, 1944, under the presidentship of Shriyut Ghanshyam Singh Gupta who delivered the following presidential address on the occasion :—

"As you are all aware this conference has been specially convened in connection with the ban imposed by the Sind Government on our sacred book the Satyarth Prakash of Rishi Dayanand. The history of the move leaves no doubt that the motive behind this is purely political. It is a matter of common knowledge that Satyarth Prakash has been before the public since about three quarters of a century It has been published in almost all the vernaculars of India and sold in thousands. It has

ever since been recited from pulpits and platforms times without number. It is only recently that the agitation against Satyarth Prakash has been started by the Muslim League – an avowedly political organisation. In this very city it first passed a resolution demanding proscription of the book. Having failed to get the response from the Central or Provincial Governments, the League again pressed for it, and this time at Karachi. The result was thte the Muslim League Ministry of Sind obeyed the behests and banned the printing and publishing of Chapter XIV of the Satyarth Prakash. For this unwarranted and unprecedented measure the Sind Ministry has called in aid the Defence of India Rules. The Defence of India Rules were never intended to be used in this fashion for banning sacred books of any religion under the pretext of Law and Order. Law and Order was not disturbed for the last 70 years by the wide publication of the book. Tha Defence of India was not endangered for the past about 5 years that the war was going on. Suddenly the Muslim League resolution has made Satyarth Prakash dangerous for the Sind Government. The screen is so thin that it can deceive no body. It is the grossest misuse of the Defence of India Rules. It is clear to the poorest intellect that this attack on the religious liberties of Arya Samajists is based purely on political considerations and to serve political ends. What they can possibly be can only be guessed. It would appear that

this is a link in the chain of Pakistan programme. Among the opponents of Pakistan, the most uncompromising are the Sikhs and the Arya Samajists. The Muslim League and its leaders are apparently trying to cajole and entrap the former and crush the latter; because of their belief that the Arya Samajists cannot be cajoled or entrapped and the brave Sikh cannot be crushed. It is devoutly hoped that the leaders of the great Sikh community will understand the game and refuse to be cajoled. I hope your iron determination will make it clear that it will not be an easy matter to crush the Arya Samaj either. But they are playing their game deftly. The Muslim League does not rely on its own strength for the purpose. They are anxious that the Arya Samaj be crushed into submission by the might of the British Government. Whatever one may say, I have not the least doubt that after the Arya Samaj has been dealt with, it will be time for the Muslim League to deal with the Sikhs and other Hindus and give them the foretaste of the Muslim League Government in their would-be Pakistan. Religious tolerance will give place to religious bigotry and religious free-dom to religious persecution. The history of the medieval period—of which your Punjab had more than enough share —will be repeated. If we fail to understand this essential thing from now, and become divided, it will be too late and our whole

future will be doomed, I would appeal to all right thinking persons, Hindus, Sikhs and Mohamedans and others to unite and use all their influence to save India from this religious persecution. Let every body realise that extracts can be quoted from any religious book to make it a ground in support of persecution and if such things are even once allowed, no religious minority will be safe any where- It is, therefore up to all to fight the danger and maintain civilised Government and civilised life.

I would also most humbly appeal to the British Government not to be a party to this very clear religious persecution of a very small minority like the Arya Samaj. The British Government have been following the policy of allowing religious freedom since the days of Queen Victoria's memorable Proclamation and this age—long policy should be allowed to remain unimpaired. There is no substance in the allegation that law and order being a Provincial subject the whole responsibility lies with the Muslim League Government of Sind. No Provincial Government must be allowed to ostracise and resort to religious persecutions on the plea of law and order, of a small minority. It may be stated at once that the quarrel of the Arya Samaj is not with our Muslim brethren and certainly not with the British Government. The demand against Satyarth Parkash has come from the Muslim League and the action has been taken by the Muslim Lea-

gue Ministry of Sind. Our grievance is, therefore, against the Muslim League. I would in all humility utter a word of warning to the Muslim League. If there ever was a case for Pakistan that case has been knocked to the very bottom by this one act of the Muslim League Ministry. Even before we have full-fledged Pakistan we have got this foretaste of it. God only knows what will be in store for us if and when the Muslim League rules with their full religious fervour and complete religious intolerance in the different areas of their Pakistan. No body will be safe, who says a word against Islam or whose great-great-grand-father has ever said a word against Islam, unless he withdraws what he has said or what his 4th generation ancestor had said. The 20th Century edition of the new Pakistan code would be word for word the same as its original of the 16th or the 17th Century.

"This brings us to a constitutional question of a rather major importanoe. This religious persecution has come from the Provincial Government of Sind as it is today and not from the contemplated Pakistani Government of Sind. Pakistan is as yet under contemplation and not in being. What should be the position of the Provinces visa—vis the Centre. Provincial Autonomy has become the fashion of the day and has become an attractive catch phrase. It has, so to say, captured the imagination of many eminent personages in the

country. It is therefore unlikely that any thing said against it would catch the ears of the public. But I must say what I have been feeling all these years. I have no doubt in my mind that Pakistan is in a way the child of "Provincial Autonomy". There can be no answer to the contention that if the Provinces are to be autonomous they have the liberty to federate or not to federate where ever and when ever they like. I hold the formulas of the "Provincial Autonomy and Federation" to be one of the greatest dangers of our time. The phrase is a misnomer to the conditions of our country. It is a misleading and wrong formula that has attracted many men of light and leading. It has no application to our conditions. Our provinces are not the independent and sovereign states that were in the U.S.A. Our Provinces have been Provinces subordinate to and deriving powers from the Centre. India has been one not only geographically but also politically and in all vital ways one, if not in past history at any rate for the last 150 years of the British rule. Now "Provincial autonomy" and "Federation" want to cut this Bharatwarsh into pieces and then again gather those pieces and join them. It is like cutting my body, hands, head, feet etc and then again join them by some magic. I feel that like my body, India will be dead in this process of dissection, Those who have given their support to these two formulas must

boldly retrace their steps and take a turn to proceed on the right path. It must be proclaimed from house tops that we are opposed to "Provincial Autonomy" and therefore to "Federation.' There is absolutely no other way to kill Pakistan. The whole question, is under swaraj where should the sovereignty of the people reside? I hold strongly that it should reside in the people of India as a whole and not separately in the inhabitants of the Provinces. I don't mean to say that there should be no Provinces functioning. But they must derive their authority from and work as agents of the Centre. This is the only way to escape from religious and other sorts of persecution of the worst type, much more dangerous and all-embracing than what was experienced in the medieval ages. People talk about Russian and other constitutions without properly weighing all factors. I could talk a lot about them but that would be irrelevant digression for our Conference.

"All I can say is that the Arya Samaj will not rest until and unless this attack on religion is set right. In this I have no doubt that the Samaj will receive help and support from all right thinking persons of all faiths and profession."

Professorr Sudhakar's letter to Mr. Jinnah.

Shriyut Professor M. Sudhakar. Secretary of the International Aryan League wrote the following letter on 6th December, 1946, to Mr.

M.A. Jinnah, President of the All-India Muslim League :—

Dear Mr. Jinnah,

Excuse me I am worrying you about a matter that is worrying the whole of Hindu-India. You are, I believe, not unaware of the great communal agitation now raging in the country, as a result of the Sind Muslim League Government's order banning the printing and publishing of Chapter fourteen of the Satyarth-Prakash. You are the head of the League organisation and as such you cannot disown your responsibility for the exploits of your followers. You are in a position to advise Sind Ministry to retrace in time in the interest of communal peace in the country; failing which, the country will witness an unprecedented agitation on the part of the Aryas, in particular. and Hindus, in general.

The false plea on which the Defence Rules have been invoked by the League Ministry I mean "preserving public peace and safety" is much too derogatory to the name and prestige of your League. Has not the Satyarth Prakash been in existence for the last 70 years? Has it ever endangered peace and safety before? Then, how under the regime of your league Ministry, it has suddenly been discovered that the 14th Chapter stands against public peace and safety in Sind, whilst the rest of India enjoys peace and safety inspite of wide-

spread publication of the book in question? For God's sake, do not allow the League politics to degenerate into silly sentiments of the sectarian brand.

You claim your league organisation to be a purely political body, then why allow it to poke its nose in religious controversies? Have you ever read the 14th chapter of the Satyarth-Prakash? It contains only a legitimate criticism of Islam, such as other chapters contain criticism of other popular religions prevalent in India. Do you think, Islam is immune from criticism? If so how will you deal with a host of authors of international repute, such as Messrs H.G. Wells, Barnard Shaw, Margoliouth, Sir William Muir, John Muchleisen Arnold, Theodore, Lunt, C.R North, Rev. Dr. Radger, Voltaire, Dante, Major Robert, Hon. M, Elphinstone, Marcus Dods D.D. etc. etc. who have criticised Islam and its prophet in a much stronger language than that used by Maharshi Dayananda Sarswati. As a matter of fact, Maharshi Dayananda Sarswati's criticism appears to be much milder as compared to theirs. I may also request you to study in this connection an Islamic book called Hafwat-Ul-Musalmin and also the defence of strong language in the Qoran by Mirza Gulam Ahmed in his Azala-i-oham, page 900.

I may point out in this connection that an astute lawyer of your repute should not be

unaware of the language used and punishments prescribed for unbelievers and Kafirs, in the Qoran and Hadis. Reformers of all times have passed strictures on their contemporary religions in the light of the knowledge they possessed regarding them and it would be sheer folly to betray bigotry and intolerance against them at this late hour of the day.

Some of your own co-religionists have already raised a voice of protest against the banning of the Satyarth Prakash in Sind. Prof. Abdul Majid of Lahore calls it "religious persecution" and Dr. Kitchlew of Amritsar calls it a "Sin". I need not quote here other Muslim divines who hold similar views in the matter. It is now high time for an influential personage like you to use your own good offices with your League followers in Sind in time, to save the two communities from an untoward situation towards which they have driven them. God bless you and bestow upon you unerring wisdom at this critical juncture in the history of our country.

Your Sincere friend
M. Sudhkar Secretary.

In reply to the above letter, Mr. Jinnah, highly arrogant as he is, only sent a copy of the resolution, passed at the Karachi Session of the Muslim League, under his own guidance, asking the Central and Provincial Governments to ban the critical chapters of the Satyarth Prakash.

Paropkarini Sabha's resolution.-

The Paropkarini Sabha with the Rajadhiraj Shri Ummed Singh Ji of Shahpura President of the Sabha in the Chair, passed the following resolution at its meeting held on 1st February, 1945 at Ajmer:—

Resolved that the Shrimati Paropkarini Sabha consisting of the Trustees of Swami Dayananda Sarswati, the Founder of the Arya Samaj, with the Rajadhiraj Sahib of Shahpura as President, most emphatically protests against the order of the Sind Government dated 26th October, 1944 placing a ban on the printing and publishing of the fourteenth chapter of the Satyarth Prakash, which is the most important and popular work of Swami Dayananda Sarswati, and which is revered as a religious book by Hindus in general and by all Aryas in particular.

That it has been the sacred duty of this Sabha to publish the Satyarth Prakash among other works of Swami Dayananda Sarswati, and as many as 270,000 copies of it have been published by this Sabha alone during the last seventy years, while the total number of copies in Hindi only which have appeared until now including those published by other persons or institutions exceeds 346,000, that the book has never endangered public safety or public peace anywhere, to keep which is the ostensible object of the Sind Government in issuing its order; that the Sabha

considers the order as a flagrant abuse of the Defence of India Rules which are a war measure of a temporary nature and meant to secure the safety of the land during the war.

That the order has created profound bitterness and alarm among all Hindus and Aryas who naturally resent it as a clear breach of British Government's declared policy of religious neutrality and as persecution of a religious minority by the Sind Government with a Muslim League Ministry.

That the Sabha earnestly requests His Excellency the Viceroy and the Government of India to intervene, and have the aforesaid order of the Sind Government rescinded, the continuance of which must produce an unprecedented and dangerous situation in the country by disturbing the public peace, and seriously impeding the war efforts".

All-India Satyarth-Prakash Defence Committee's meeting on 8th Feb. 1945.

The meeting of the All-India Satyarth Prakash Defence Committee was held at Delhi on 8th February, 1945 in camera for over four hours under the presidentship of Shriyut Ghanshyam Singh Gupta. Constitutional efforts made so far in connection with the removal of the Sind Government's ban on Satyarth Prakash were considered and future line of action was chalked out. The meeting was of opinion that efforts for the removal of

the ban be intensified. The meeting was of opinion that the failure to get the wrong redressed by constitutional means would force the Arya Samaj to adopt a course involving utmost self-suffering and sacrifice for the protection of their sacred rights. It was further decided that the necessary instructions should be issued to the Provincial bodies and local Arya Samajes to set up regular Satyarth Prakash Defence Committee for intensive work under instructions from the headquarters.

Prof. Sudhakar's telegram to members of Simla leaders' Conference

Lord Wavell, the Viceroy of India called a leaders' conference at Simla during the last week of June, 1945 for ending the political deadlock in India. The invitees to the conference were Mahatma Gandhi, Maulana Abul Kalam Azad, the leaders of the various political parties in Central Assembly and Council of State, and the premiers of all the Provincial Governments. The following telegram was sent on 24th June, 1945, by Professor Sudhakar, Secretary of the International Aryan League to Lord Wavell and all the invitees to the Conference:-

"This meeting of the working Committee of the International Aryan League declares on behalf of the Arya Samaj world, that the ban imposed on Satyarth Prakash by the Sind Government clearly shows that the Muslim League is saturated with the medieval attitude of religious intolerance and per-

secution, and therefore, no settlement with it (the Muslim League) will be acceptable to the Arya Samaj unless religious liberty is guaranteed and as an act of its bonafides, the present ban is removed".

Sind Muslim League Ministry broke solemn Promise.-

Mr. Nichaldas Vazirani and other Hindu independents joined the Hidayatullah's cabinet (Muslim League Ministry) on the clear understanding that the ban will be removed within two months, but Sir Gulam Husain Hidayatullah and his other Muslim colleagues in the ministry did not honour their promise, as will be clear from the following news published in the "Hindustan Times' of 22nd July, 1945:—

Karachi July 21.—If the ban on the Satyarth Prakash was not removed, Mr. Nichaldas Vazirani, Revenue Minister, and other Hindu Independents have threatened to withdraw their support to the present ministry. It is understood that Mr. Nichaldas Vazirani has informed Sir Gulam Husain Hidayatullah, the Sind Premier, to this effect.

It is stated that one of the conditions under which the Hindus joined the Hidayatullah Cabinet during the last budget session was that the ban would be removed within two months.

Shriyut Ghanshyam Singh Gupta's letter to Sind Premier:-

Shriyut Ghanshyam Singh Gupta, President of the All-India Satyarth-Prakash Defence Committee wrote the following letter on 25th July, 1935 from Wardha to Sir Gulam Husain

Hidayat ullah, Premier of Sind:—

Dear Sir Gulam Husain,

I write this as an earnest appeal to you for barest justice to the Arya Samaj, a small minority in your Province.

I hope you will readily recognise, that even at the risk of offending my close associates, I have tried my utmost to restrain the Arya Samaj, in my anxiety not to embarrass your Government in any way and to give you a free hand for removing the ban at your own opportune time. I did not mind the exceeding of the maximum time given to me for it.

I may now tell you that the patience of the Arya Samaj is exhausted and it is no longer possible (or desirable) for me to check them or to check myself even. I fully realise that the might of Government you represent need not care for anything that the Arya Samaj may possibly do. But might is not everything in this world. And I would request you to save the Arya Samaj, not only of your Province but of the whole of India from the terrible suffering and sacrifice which they must undergo in protection of their sacred right which is the right belonging to all religious-minded people. What is true of the Arya Samaj Scriptures is true of all the Scriptures of the world.

In the end, would you excuse my reminding you that it has been the profession of the

Muslim League to which you belong that minority interests—sparticularly their religion and culture are safe in its hands? *Is your action a foretaste of what is to come if the League obtains all it wants?*

With best wishes,

Yours Sincerely,
Ghanshyam Singh Gupta.

The Sind Government modified its previous Order and accordingly issued the following Government Press Communique on 11th August, 1945:— Modified Order of Sind Government

"It is hereby published that the Sind Government prohibited the printing and publishing of the 14th chapter of the Satyarth-Prakash under very exceptional circumstances when it was brought to their notice that certain persons intended to print some thousands of copies of the 14th chapter of the Satyarth Prakash and distribute them free among the Muslim masses and this contemplated act was likely to lead to the breach of the peace. The preservation of law and order and prevention of the breach of the peace still remains the sole preoccupation of Government in this matter and they have no desire to interfere with the religious belief or observances of any community. To make this clear they are modifying the order under rule 41 of the D. I. R. The order as now modified will forbade the printing and publishing in Arabic,

Sindhi, Urdu, English and Persian in Sind of the 14th Chapter of the Satyarth Prakash and its importation printed in those languages into the province of Sind for distribution and publication".

Clarification of Sind Government's Communique sought-

Shriyut Ghanshyam Singh Gupta, President of the All-India Satyarth Prakash Defence Committee sent the following telegram on 12th August, 1945 to Sir Gulam Hussain Hidayatullah, Premier of Sind, seeking clarification :—

"Associated Press report of yesterday regarding Government's new notification susceptible of two interpretations. Firstly that ban now applies to printing publishing importing only of fourteenth chapter of Satyarth Prakash separately in specified languages; secondly that Satyarth Prakash consisting of all fourteen chapters banned in specified languages. Kindly clarify immediately which interpretation is correct and oblige."

Home Minister of Sind Govt. explains.-

Instead of being clarified by the Premier, the Home Minister of Sind Government explained in a press interview, which was published as follows:—

Karachi Augst 12.—Explaining the Sind Government's modified order regarding the ban on Satyarth Prakash, Mir Gulam Ali, Home Minister, in a press interview said that the Government's modified order banning the

printing and publishing Chapter 14 of the Satyarth Prakash in Arabic. Sindhi, Urdu, English and Persian languages also prohibited printing and publishing the whole book of Satyarth Prakash containing Chapter 14.—A.P.I.

The All-India Satyarth Prakash Defence Committee passed the following resolution on 14th August, 1945, on Sind Government's new notification:—

Satyarth Prakash Defence Committee's resolution on 14th August, 1945.

"The All-India Satyarth Prakash Defence Committee of the International Aryan League has reviewed the situation arising out of the ban on 14th Chapter of the Satyarth Prakash in the light of Sind Government's notification reported by the A. P. I. on the 11th instant as well as of the interpretation placed on it by the Home Minister Mir Gulam Ali in his press interview dated the 12th instant.

'The Committee emphatically declares that Arya Samaj cannot submit to any outside interference in the matter of its sacred books.

'The modified order of Sind Government is no donbt an improvement in the sense that it confines the ban to the five languages specified therein, but in as much as it forbids its importation into Sind, it makes matter worse, and if the interpretation put upon it by the Home Minister be correct, which the wording of the notification does not reasonably bear, and

which appears to have been contradicted by certain highly placed and responsible persons in authority in Sind, the modified order makes the position still worse.

'In view of the two conflicting interpretations, the president sought clarification of the same from the Sind Premier, which has not been received so far, and in its anxiety to avoid giving any legitimate cause of grievance to the Sind Government, the Committee refrains from taking any decisive step forthwith, and invests its president, Shri Ghanshyam Singh Gupta with full powers to take all such steps in the matter, including the starting of Satyagraha, as may be warranted by the situtation, for the vindication of the religious rights and liberties of Arya Samaj".

Shriyut Ghanshyam Singh Gupta's Press statement:-

Shriyut Ghanshyam Singh Gupta, President of the All-India Satyarth Prakash Defence Committee of the International Aryan League issued the following statement to the Press on 15th August, 1945:-

'The Sind Government, in their notification of the 11th August as published by the Associated Press Agency, have given their reasons for originally imposing the ban on Satyarth Prakash and for its continuance in modified form. The notification says:

"It is hereby published that the Sind Government prohibited the printing and publishing

of the 14th Chapter of the Satyarth Prakash under very exceptional circumstances when it was brought to their notice that certain persons intended to print some thousands of copies of the 14th Chapter of the Satyarth Prakash and to distribute them free among the Muslim masses".

In this connection, I at once make this statement that the Arya Samaj never intended to do anything of that sort, nor does it intend to do it now. To say the least, the statement of Sind Government is incorrect. Further, if the Home Minister has correctly interpreted the Government notification in his press interview of the 12th instant that the present ban applies not only to the 14th Chapter published separately but also to the whole book containing all the fourteen chapters, then their above mentioned plea of exceptional circumstances becomes a mere screen, too thin to deceive anybody or to hide their real intentions. The Government notification further says: "They (the Government) have no desire to interfere with the religious belief or observances of any community. To make this clear, they are modifying the order under Rule 41 of the Defence of India Rules". And let us see how the order has now been modified? They have not only forbidden the printing and publishing in certain specified languages, which include Sindhi and Urdu, but also "*Importation*" into Sind of the 14th Chapter of the

Satyarth Prakash. The home Minister's interpretation makes the Government's profession of "their desire not to interfere with the religious belief and observances" bereft of all realities. It is a wellknown fact that most of the Hindus in Sind know only Sindhi or Urdu and not Hindi. The Arya Samaj cannot distribute even among these people, any copies of the Satyarth Prakash unmutilated. I must, therefore, say that the Government notification hide the real intentions of the Sind Ministry for imposing and continuing the ban. It was, and is imposed, in obedience to the resolution of the Muslim League in the matter.

The ban imposed on the sacred book of the Arya Samaj, which has been before the public for about three quarters of a century and has been widely published in almost all the languages of India, contravenes the principle of religious neutrality. It is misuse of the D.I.R. to apply it for imposing the ban. *It has been a profession of the Muslim League that minority interests particulary their religion and culture, would be safe in its hands. The ban, imposed against a very small minority and under limited powers, shows what would be in store for minorities if the Muslim League Ministry were in full power.*

I have repeatedly said that I have no quarrel with my Muslim brethren. I must also emphasise that I have no disrespect for Islam. In fact, I have respect for all faiths. Nor have we any quarrel on this score with the British

Government. In the debate on the adjournment motion, Sir Francis Mudie, Government of India's Home Member, made it clear that the Goverment of India has no responsibility in the matter, the Government of Sind being wholly and solely responsible for the ban. I have it from H.E the Governor of Sind that he acts on the advice of his council of ministers in connection with the subject of the ban on the Satyarth Prakash. It is, thus, clear beyond doubt and we must not lose sight of the fact, that our complaint must be against the Muslim League Ministry of Sind.

In all earnestness, I approached the Sind Ministers, both Muslims and Hindus, as also some of the influential members of the Assembly and others. I may now disclose to the Arya Samaj world that the reason of our apparent inactivity was that we were given promises for the early removal of the ban. We were, therefore, bound to wait till those in authority, who had given the promises, could at an appropriate moment arrange to fulfil them, even though we were thereby exhausting the patience of the Aryan public. I very much regret to say that they have not so far fulfilled their promises. The method of negotiation and persuasion has not as yet been able to bring us barest justice. I am anxious to avoid a conflict, if possible. But I must admit, I have not much hope left,

and Arya Samaj may have once again to pass through the ordeal of suffering and sacrifice to protect its religious rights. In fact, the question affects the elementary liberty of all faiths and professions, and I have every hope that Arya Samaj will receive the sympathy of all irrespective of caste, creed and religion."

Moulvies hired:

In an iterview to "The Daily Gazette" of Karachi, on 20th August, 1945, Mr. G.M. Syed, President of the Sind Provincial Muslim League told that some of the highly placed Muslims who expected opposition in the forth-coming elections, had already hired some of the moulvies to rouse the religious susceptibilities of Muslims over the issue of the Satyarth Prakash.

Lala Deshbandhu Gupta's tour in Sind.

Shriyut Lala Deshbandhu Gupta, a prominent member of the All-India Satyarth Prakash Defence Committee, was deputed to confer with the Government of Sind on the question of the ban on the Satyarth Prakash. He visited Karachi and Hyderabad in the third week of August, 1945, and met the Governer, the Premier, Mr. G. M. Sayed the then president of the Provincial Muslim league, the Hindu Ministers of Sind Government, the leaders of the Congress and Hindu Mahasabha, other prominent persons and leading journalists of Sind. As a result of his negotiations, Shriyut Lala Deshbandhu Gupta issued the following press statement from Karachi on 28th August, 1945:

"Now that we know where exactly we stand.

Shriyut Ghanshyam Singh Gupta, President of the Satyarth Prakash Defence Committee; will be in a position to decide as to the course of action which the Arya Samaj will have to adopt. He will take an early opportunity of discussing the whole question with Mahatma Gandhi who has all along held the view that the action of the Sind Government is wholly unjustified and that the ban on Satyarth Prakash must go."

Shriyut Gupta added: "One thing is definite that the stage for negotiations is over. Whatever step the Arya Samaj decided to take I am confident that they will have the whole-hearted sympathies and support not only of sections of Hindus, but also of all others to whom the cause of civil liberties is dear."

Shriyut Deshbandhu Gupta submitted his report to Shriyut Ghanshyam Singh Gupta, President of the All-India Satyarth Prakash Defence Committee.

Withdrawal of ban demanded by Congress M.L As of Sind Assembly.-

Karachi, August 25. The Congress Party of the Sind Assembly at a meeting today adopted a resolution saying that the action taken by the Sind Government was most reprehensive and objectionable and constituted not only a gross misuse of the Defence of India Rules but also violated the fundamental principles of religious neutrality.

The party had hoped that those in authority

would realize their mistake and rectify it without losing much time. "But despite the promise made by the premier to the Arya Samaj leaders when the present ministry took office for the very early removal of the ban, it regrets to note that the modification of the ban goes to show that, while the present Ministry professes a policy of non-interference in the religious beliefs and observances of all communities it is still not prepared to remove the ban on the Satyarth Prakash in it entirety."

The party expressed the hope that wise counsels would prevail with the Government and those in authority would honour their promises given to a small minority and the province would be spared the unhappy consequences of direct action.

Shriyut Deshbandhu Gupta of Delhi also attended the meeting. A.P.I.

Meeting of the A.I. Satyarth Prakash Defence Committee on 9th December, 1945.

A Special meeting of the All-India *S*atyarth Prakash Defence Committee was held on 9th December, 1945, under the Presidntship of Shriyut Ghanshyam Singh Gupta. The whole situation was explained by the President and the report of Shriyut Deshbandhu Gupta was also placed before the Committee. The following resolution was adopted:

"The Committee notes with regret that the promises given by the Premier and some other ministers of the Sind Government

and other highly placed persons for removal of the ban on Satyarth Prakash have not been honoured. In view of this, there remains no longer any reason for not starting Satyagraha on that score. In fact, so far as the attitude of the present Government of Sind is concerned, Satyagraha has become a necessity and the impatience on the part of the Aryas to launch Satyagraha is natural. But the Committee feels that the circumstances and the atmosphere congenial to Satyagraha does not exist in the country at the moment due to Assembly elections. The Committee has also to take note of the opinions expressed in this connection by prominent non-Aryasamajist leaders belonging to different organisations. Under the circumstances, the Committee feels that by waiting for some time our cause will not suffer, but gain strengh.

The Committee cannot overlook one other factor namely that the Government of Sind have not as yet issued any fresh order under the D. I. R. as was envisaged in their communique of 11th August, which means that the importation from outside and the distribution of Satyarth Prakash in Sind is not banned. In view of these circumstances, the Committee resolves that the interests of the Arya Samaj and the country demand that Satyagraha should not be started until the elections are over and accordingly postpones it for the time

being. The Committee, however, takes this opportunity to assure the Arya Samaj world that soon after the elections are over, Satyagraha will be started, if it becomes unavoidable."

Ban on Satyarth-Prakash lapsed.

The Defence of India Rules lapsed on 30th September, 1946. Hence, the ban imposed under those rules on the printing and publishing of the fourteenth chapter of the Satyarth Prakash also simultaneously lapsed on 30th September, 1946. It was thought in many quarters that the Muslim League Government in Sind will even now come to their senses and that they would not renew the ban.

Ban on Satyarth-Prakash renewed.

Just after ten days of the lapse of the ban, it was known that the ban has been renewed—renewed this time with a wider application and that too under Section 99-A of the Criminal Procedure Code. The following is the renewed ban order by the Sind Government:

GOVERNMENT OF SIND.
HOME DEPARTMENT (SPECIAL)

Sind Secretariat, Karachi, 10th October, 1946.
NOTIFICATION.

N.S.D. 321:—Whereas it appears to the Government of Sind that Chapter XIV of the book in Sindhi entitled "Satyarth Prakash" contains matter which promotes feeling of enmity or hatred between different classes of His

Majesty's subjects.

Now, therefore, in exercise of the powers conferred by Section 99-A of the Code of Criminal Procedure, 1898, the Government of Sind hereby declares to be forfeited to His Majesty every copy wherever found of the book in Sindhi entitled "Satyarth Prakash" written by Swami Dayananda Saraswati and published by Professor Tarachand D. Gajra, M. A., on behalf of the Arya Pratinidhi Sabha, Sind, Karachi, and all other documents containing copies, reprints or translations of, or extracts from Chapter XIV of the said book on the ground that in the said Chapter the author:

(a) Ridicules some of the religious beliefs of the Muslims;

(b) Misrepresents and reviles the teachings of the Quran;

(c) Attacks and ridicules the authoritative value and character of the Quran;

(d) Attacks and belittles the authority of Prophet Mohammed; and

(e) Generally contains matter calculated to hurt. and which hurts the religious susceptibilities of Muslims.

Abuse of Criminal Procedure Code.

It has already been stated that the Satyarth Prakash was written in 1875 A. D. The Criminal Procedure Code was formulated in 1898 A.D. i,e. 23 years after the Satyarth-Prakash was written. The Sind Government

while giving reasons for the justifiability of the renewed ban order says in its beginning: "Satyarth Prakash contains matter which promotes feeling of enmity or hatred between different classes of His Majesty's subjects". The Satyarth Prakash never promoted feeling of enmity or hatred between different classes of His Majesty's subjects in any part of India including Sind either during its long existence of 70 years or during 48 years of existence of Criminal Procedure Code, ie between 1898 A.D. (when the Criminal Procedure Code was formulated) and 1946 A.D, (when the action under Criminal Procedure Code was taken against it in Sind.) Again the reasons given in the end of the order, of ridiculing, misrepresenting, attacking and belittling the religious beliefs of the Muslims, teachings and authoritative value and character of the Quran and the authority of Prophet Mohammed, were never attributed to the Satyarth Prakash either during its existence of 70 years or during 48 years existence of Criminal Procedure Code in any part of India including Sind. How was it then, all of a sudden, found only in 1946, that the Satyarth Parkash could after such a long time come within the purview of Section 99-A of Cr.P.C.? Can any man possessing even an iota of common-sense and justice justify the action of Sind Muslim League Government? Section 99-A of Cr.P.C. is never intended to cover cases of scriptures like the Satyarth Prakash. It is the grossest abuse of this Section and a glaring example of religious tyranny over a

religious minority in a province, by a communal and bigoted ministry, on the lines as preached and practised by the Muslim League.

Which book Promotes feeling of enmity and hatred?

We ask the All-India Muslim League (at whose behest these bans one after the other in a new form have been imposed on the *S*atyarth Prakash) and the Muslim League Sind Government if a similar ban could be imposed on the Quran which is full of offensive language against the infidels and non-believers (Kafirs). We challenge the Muslim League and the Sind Government to point out even a single instance when any part of the Satyarth Prakash was ever responsible for promoting feelings of enmity or hatred between different classes of this country. Rather, apart from creating general awakening and bringing social, religious and political reforms in all spheres of private and public life in the country, the Satyarth Prakash has developed a sense of Reason and Fair-play and also opened the eyes of the followers of other religions who have now begun to interpret their religious books on rational lines. On the contrary, the teachings of the Quran as preached and practised in India from its very beginning are glaringly responsible for incessant strife, hatred, bigotry, fanaticism, barbarism, forcible conversion, arson, looting, shedding of blood, and what not during the last twelve hundred years. The history of India of this long period bears testimony to it and we need not repeat all those things here, corroborating the above.

Every student of history, nay the entire world knows it well. These atrocities continued in some form or the other even during the British Period under the British bayonets from time to time. There were pre-arranged and well-organised riots on very large scales at several places, such as Kohat, Multan, Saharanpur, Cawnpore, Firozabad, Sukkur, Calcutta, Bombay, and Ahmedabad, and there was Moplah rebellion in Malabar. Among others, the well-known martyrdoms of Swami Shraddhanand and Pandit Lekh Ram; forcibly throwing into fire, at Cawnpore during Cawnpore riot, of Shriyut Ganesh Shankar Vidyarthi a well-known Congress leader of the United Provinces, who was out on a peace mission and who had more served the Muslims; burning the entire family and staff of Dr. Jiva Ram another Congress leader at Firozabad in the United Provinces are all historical facts. Well-planned arson, looting, murdering, raping, forcible conversions and forcible marriages by Muslims in Noakhali and Tipperah districts of East Bengal under the regime of Muslim League Government, are too fresh. It is said that this has beat all the previous records. The pity is that from the beginning of the Islamic history in India, all these atrocities have always been perpetrated in the name of *their* Allah (God), Prophet Mohammed and holy Quran. Mahatma Gandhi, who is considered to be the present greatest apostle of peace, unity and love in the world, moved by the atrocities

perpetrated by Muslims in East Bengal had to go and settle there with a motto before him of: "Do or Die". It is yet to be seen how far our great Mahatma succeeds. He is trying his best to change the mentality of the Muslims there so as to establish permanent Hindu Muslim unity. We wish him success in his noble mission.

Quran and Islam in foreign countries.

The religion of Islam based on the Quran is not confined to India alone. It is also preached and practised in Turkey, Egypt, Arabia, Persia etc. All these countries are inhabited not only by Muslims, but Christians, Jews and Hiudus too (the last being few, belonging mostly to business class); but never a quarrel arises there in the name of religion. The reason for this is that Quran and Islam are preached and practised on a much more rational and scientific basis and are never mixed with politics in those countries. Religion is considered to be a personal thing and has nothing to do with the State. That is why, the Muslims in those countries are so enlightened and are not labouring in the narrow and sectarian grooves like the Muslims of India, who prostitute with their religion for their political ends — a thing which is despised by the Muslims of foreign countries. The name of late Mustaffa Kemal Pasha, the maker of modern Turkey will always remain a beacon-light for generations to come on account of his broad out-look as was evinced in his religious and political reforms for his country. So are King Ibn Saud of Arabia, King Farouq of

Egypt and present President Inenu of Turkey who are equally enlightened, broad-minded and generous unlike Mr. Jinnah and other Muslim Leaguers in India, who are continuously adding to the already existing ignominy brought on Islam by its followers on account of their misdeeds during its long period in India. Let the Muslims of India take lesson from their co-religionists in foreign countries.

Exceptions amongst the Muslims

While we have talked about the Muslims in India, we did not mean them all without any exception. But we certainly meant their large majority. There were exceptions amongst them in all times — who were quite good and noble. Even today, we find that goodness and nobility in the persons of men like Maulana Abul Kalam Azad, Khan Abdul Gaffar Khan, Dr. Khan Sahib and many others belonging to the Muslims' nationalist group in the country.

Section 52 of the Government of India Act, 1935 ignored by Sind Governor.

Section 52 of the Government of India Act 1935 holds the provincial governors responsible for safe-guarding the legitimate interests of minorities. The relevant part of Section 52 of the Government of India Act, 1935 runs as follows:—

Section 52. Special responsibilities of Governor. (1) In the exercise of his functions the Governor shall have the following special responsibilities, that is to say :—

(b) the safe-guarding of the legitimate interests of minorities ;

(3) If and in so far as any special responsibility of the Governor is involved he shall, in the exercise of his functions, exercise his individual judgment as to the action to be taken.

Sir Francis Mudie, the present governor of Sind, under whose regime and with whose assent the last ban on the Satyarth Prakash in Sind was imposed, had previously been in the service of the Government of the United Provinces and the Government of India. He, too, knew it well that the reasons given for the last ban order were never applied to the Satyarth Prakash by any government throughout India including the Sind Government before 10th October, 1946. Even, if the Sind Muslim League Ministry which is totally composed of Muslims had decided to impose the ban, Sir Francis Mudie, knowing the previous history and record of the Satyarth Prakash and also as protector of the legitimate interests ef minorities was morally bound to veto the decision of the ministry. But alas, he, too, sided with the ministry, not at all caring for justice and safeguarding the interests of the minorities. He, too, therefore, cannot be absolved of his responsibility for neglecting his duty. The reason for Sir Francis Mudie's siding with the ministry seems, that he is also a part of the machinery of British imperialism, which still thrives in India on account of its policy

of "Divide and rule", casting all sense of justice and fair-play to winds.

Notice to the District Magistrate Karachi by Principal Ram Sahai.

Shriyut Ram Sahae, Principal D.A.V. High School, Karachi and Senior Vice President, Arya Samaj College Section, Karachi wrote the following notice to the District Magistrate, Karachi on 21st October, 1946:—

"I protest against the ban imposed by the Sind Government on my holy scripture (the Satyarth Prakash) — which I regard as unjust and I feel that it amounts to undue interference in my religion. I have decided not to submit to this order and I will not part with the Sindhi copy of the Satyarth Prakash. I hereby inform you of my decision. You may take any action you like."

Press statement by Principal Ram Sahae.

Principal Ram Sahae issued a press statement, in the course of which he said: "I challenge the legality of the Sind Govt's latest order in imposing ban on the Satyarth Prakash, the holy Bible of the Aryas, which has been in circulation throughout the world for the last seventy years in more than twenty languages. It is high-handedness on the part of the Sind Government and and is evidently meant to serve as an election-stunt. The order is unjust, unwarranted and based on religious bigotry. I declare that I will not

part with my copy of the Satyarth Prakash and I make it known publicly that every Arya of Sind, be he a man, woman or child will follow me in refusing to surrender his or her copy to any power even at the cost of the greatest sacrifice that we may be called upon to make. It is our right to keep, print and circulate our Holy Bible and it is the right of the followers of every other religion to do so."

No action taken by Sind Government.

In spite of the above notice and press statement, no action has yet been taken against Principal Ram Sahae by the Sind Government though it is about three months since the notice was sent to the District Magistrate.

Resolution adopted at an emergent meeting of the Council of Action on 3rd November, 1946.

The following resolution was adopted at an emergent meeting of the Council of Action of All-India Satyarth Prakash Defence Committee, held on 3rd November, 1946 at Balidan Bhawan, Delhi under the presidentship of Shri Mahatma Narayan Swami Ji Maharaj:

"This meeting of the Council of Action appointed by the All-India Satyarth Prakash Defence Committee condemns the wholly unwarranted action taken by the Sind Muslim League Government under Section 99-A of the Criminal Procedure Code forfeiting the Sindhi edition of the Satyarth Prakash, a sacred book of the Arya Samaj, written by its founder Mahrishi Swami Dayananda Saraswati more than 70 years ago and published since then in practically all the languages of India and

also three foreign languages. It was hoped that better counsels would prevail and the ban on the printing and publishing of the Satyarth Prakash would be removed after the lapse of Defence of India Rules; but the recent drastic order passed by the Sindh Government not only belies all such hopes but has made matters worse in as much as even the possession of the Satyarth Prakash in Sindhi has now been made an offence. Whereas the earlier order was an abuse of the provisions of the D.I.R., the present order not only constitutes a flagrant breach of the fundamental rights of religious liberty but also amouuts to reversal of the well established policy of non-interference in religion so far followed by the Government.

In the opinion of the Council the said order is a glaring example of religious tyranny over a religious minority by a Communal Ministry. The Council categorically repudiates the insinuations contained in the order and emphatically declares that Chapter 14 of the Satyarth Prakash does not contain any matter which promotes or is intended to promote feelings of enmity or hatred between different classes or is deliberately and maliciously intended to outrage the religious feelings of any class by insulting its religion or religious belief and as such does not fall within the purview of Section 99-A of the Criminal Procedure Code. On the contrary, the 14th

Chapter of the Satyarth-Prakash has been a great instrument in bringing forth more rational interpretations of the Quran by the various Muslim organisations and Mnslim divines; for which the Muslims in general ought to have been rather grateful to the great author of the Satyarth Prakash for writing the 14th Chapter, based on rationalism for the reformation of Islam.

"The Council places on record its appreciation of the examplary restraint and discipline shown by the Aryas in refraining so far from resort to direct action in deference to the wishes of its leaders; but the Council feels that it would no longer be justified in advising further restraint on their part.

"The Council notes with appreciation Mahatma Gandhi's recent statement, wherein he has condemned the ban and called it as "senseless" and "mischievous" and urged the Sind Government to withdraw it.

"In the opinion of the Council a stage has reached when effective steps have to be taken to secure an early withdrawal of the said order and thereby vindicate the cause of religious freedom. The Council resolves to launch a campaign of individual Satyagraha and calls upon the Aryas all over the country to submit the names of the Satyagrahis at an early date.

"The Council further resolves to vest full

powers in Shri Mahatma Narayan Swamiji Maharaj to act on behalf of the Council of Action and take all such steps as he may deem fit in this connection."

Mahatma Narayan-Swamiji's statement on 1st January, 1947 on the eve of his departure for Karachi.

After waiting for more than two years for the removal of the ban, for various reasons already mentioned, Mahatma Narayan Swamiji Maharaj, President of the International Aryan League and Council of Action of the All-India Satyarth Prakash Defence Commitee decided to proceed to Karachi to chalk out a plan and conduct the campaign of Individual Satyagraha there. He left for Karachi on the 1st January, 1947, and on the eve of his departure, he issued the following statement to the press:—

Delhi Jan. 1, 1947.—"The Sind Provincial elections are now over. People of Sind cannot now legitimately ask for further postponement of Satyagraha on the issue of ban on the Satyarth Prakash in Sind.

"I, accompanied by Rajguru Pandit Dhurendra Shastri and Lala Khushal Chand Anand, am reaching Karachi on 3rd January, 1947. Satyagraha will be launched in consultation with the workers of the Sind Provincial Arya Pratinidhi Sabha.

"I call upon the Aryas, Arya Samajes and Provincial Arya Pratinidhi Sabhas to send to me the names of the persons who may reach Karachi to offer Satyagraha on a week's notice.

"Closing this short statement I pray to the Almighty to give inner light to the Sind Muslim League Government, so that they may yet see the wisdom to remove the ban and also to give strength to the satyagrahis to abide by the highest ideals of Truth and Ahinsa (Non-violence) while passing through the ordeal of Satyagraha".

Mahatma Narayan-Swamiji an experienced general.

Mahatma Narayan Swamiji Maharaj is the veteran leader and the constitutional and spiritual head of the Arya Samaj or Vedic Church. He is above eighty. He is an experienced general and has fought many a battle, commanding the forces of Arya Samaj in the realm of Aryan Religion during the present century. The most important of those battles was that of the Hyderabad Aryan Satyagraha which was fought in 1938-39 to a marvellously successful end in the Nizam's dominions, and which was the only successful satyagraha in the history of Satyagraha Movement. Mahatma Narayan Swamiji Maharaj was the first dictator in that Satyagraha and conducted the struggle till he was arrested and put in prison. If there is any personality in the Arya Samaj—like Mahatma Gandhi in the Congress—who, in spite of his advanced age, cannot be kept away from leading the big movements in the Arya Samaj, it is only that of Mahatma Narayan Swamiji Maharaj. We pray to the Almighty to give him strength to

stand the strain of this great responsibility in this advanced age.

Aryan leaders open letter to Mr. Jinnah.

Karachi, Jan. 6.—Prominent Arya Samaj leaders who are at present in Karachi have requested Mr. M. A. Jinnah, President of the All-India Muslim League, to persuade the Sind Ministry to remove the ban on the Satyartha Prakash and avoid a cash. In an open letter to Mr. Jinnah in connection with the ban on Satyartha Prakash, Mahatma Narain Swamy, Lala Khushalchand Anand and Rajguru Dhurendra Shastri state that the Satyartha Prakash which was written 70 years ago is a religious scripture of peace and goodwill and has never incited communal strife or quarrels.

They add: "Consistent with your proclamation of protection of minorities in Pakistan, it is your duty to safeguard the religious rights of the Arya Samajists who form a small minority in Sind. A.P.I."

rony of fate.

Is it not an irony of fate that the Satyarth Prakash, the Scripture of the Aryas, so universally popular, written with such exalted motives, printed and published in almost all languages of India and also in three foreign languages, having served its purpose so eminently during its long and useful existence of the last 70 years, is now banned in the most backward province of Sind by the Muslim League Ministry, first under the

Defence of India Rules and lastly under Section 99-A of the Criminal Procedure Code?

Ban on Satyarth Prakash would prove to be a curse on Muslim Leaguers

The Muslim Leaguers may please themselves by thinking that the ban on the Satyarth Prakash is only the first step towards Pakistan and that Mr. Jinnah and their contemplated Pakistan are two blessings bestowed by *their* Allah (God) upon Muslims. But we are foretelling the Muslim-leaguers in all good faith and with the best of our intentions, that the ban on the Satyarth Prakash will prove to be the first curse on the Muslim Leaguers, and that Mr. Jinnah and their contemplated Pakistan too instead of being blessings for the Muslims will not only prove to be curse on them; but would rather hasten the 14th Hijri Century for them in India, like the atrocious reign of Aurangzeb hastened the end of Moghul rule in India. We also want to warn the Muslim leaguers, that if they will persist in asking for separate regions in this country, where they can act so foolishly as they have done in the case of the Satyarth Prakash in Sind, then they too shall have to quit India and seek a place for Pakistan somewhere else; even that in vain, because nowhere will they be entertained, and will rather be kicked out, as after this last great war the general tendency of man -kind all over the world is for unification. But unfortunately if there is any section which still stands for disintegration of mankind,it is only that of the Muslim League.

How Long?

How long will our Muslim brethren go on losing their vitality in sectarian grooves by such senseless activities? And how long will they continue to be bamboozled by their poliical exploiters? As we have already said, the example of Turkey and other Muslim countries is before them. Instead of concentrating on imaginary hells and heavens beyond the Judgment Day, why not remove the hells of Poverty, Ignorance, Bigotry, Fanaticism and Misleading Notions into which their masses are wallowing and bring to them Education, Reason and Enlightenment which they badly need. Till that situation is brought about, the Arya Samaj will not and should not dispense with its anvil and hammer of Reason and Logic even at the greatest sacrifice which the removal of such bans would involve.

Opinions of Leaders and editorials of English Dailies in following pages.

In the following pages, we give the opinions of some of the leaders, including Mahatma Gandhi, Pandit Jawahar Lal Nehru, Doctor Rajendra Prasad, late Pandit Madan Mohan Malaviya and others and also the editorials of some of the English Dailies, strongly condemning the ban.

One Word more.-

After reading the opinions of the leaders and the editorials of the English Dailies inthe following pages, the entire case of the ban on the Satyarth Prakash in Sind till now will be before our readers. Ourh umble appeal to the saner section of all classes and communities is that they should extend their fullest support and co-

operation in our struggle against the communal fanaticism, unfortunately espoused by the Muslim League Ministry in Sind at the behest of the All-India Muslim League.

Gandhiji disapproves of Ban on 'Satyarth Prakash'

Poona Nov. 22, 1944. Mr. Pyarelal Mahatma Gandhi's Secretary in reply to a letter addressed to Mahatma Gandhi by the Secretary of the Arya Samaj, Poona, seeking his opinion in regard to the Sind Governments, ban on the 14th Chapter of Satyarth Prakash says: "Of Course, he (Gandhiji) thoroughly disapproves of the Sind Government's action in regard to Satyarth Prakash. He discussed the question in all its aspects with Shri Ghanshyam Singh Gupta who saw him recently. A.P.I.

"BAN ON SATYARTH PRAKASH "MISCHIEVOUS" AND "SENSELESS" SAYS MAHATMA GANDHI.

Gandhiji Urges Sind Government To Withdraw Order.

(By M. K. Gandhi)

One had thought that the ban on **Satyarth Prakash** had lapsed never to be renewed. But the hope was a dupe. Here is the renewed ban :

"Whereas it appears to the Government of Sindh that Chapter XIV of the book in Sindhi entitled "Satyarth Prakash" contains matter

which promotes feelings of enmity or hatred between different classes of His Majesty's subjects—

"Now, therefore, in exercise of the powers conferred by Section 99A of the Code of Criminal Procedure, 1898, the Government of Sindh hereby declares to be forfeited to His Majesty every copy wherever found of the book in Sindhi entitled "Satyarth Prakash" written by Swami Dayananda Saraswati and published by Professor Tarachand D. Gajra, M.A. on behalf of the Pratinidhi Sabha, Sindh, Karachi, and all other documents containing copies, reprints or translations of, or extracts from Chapter XIV of the said look on the grounds that in the said chapter the author,

(a) ridicules some of the religious beliefs of the Muslims;

(b) misrepresents and reviles the teachings of the Quran;

(c) attacks and belittles the authority of the Prophet Mohammed; and

(d) generally contains matter calculated to to hurt and which hurts, the religious susceptibilities of Muslims."

It is wider in application than before. The lapsed ban made it criminal to print or publish the book containing Chapter XIV. The renewed ban makes the possession of such a copy a crime. I cannot help feeling that the ban is senseless and is calculated to wound the susceptibilities of the Arya Samajists all the

world over. Satyarth Prakash enjoys the same status for 40 lakhs of Arya Samajists as the Quran for the Muslims and the Bible for the Christians. It is possible to understand a ban on contemporaneous controversial literature, though at this time of the day popular Governments are reluctant even then to use their power. But it seems to be mischievous to ban a scriptural book, I would, therefore, urge the Sindh Government to withdraw the ban in question. The Sindhi translation of Satyarth Prakash is not a new publication. Is it to be contended that a book that has passed through so many editions and has been translated in most of the languages of the world has been now found to contain matter "which promotes feelings of enmity or hatred between different classes of His Majesty's subjects"? The virtue of toleration is never strained, especially in matters of religion. Differences of religious opinion will persist to the end of time; toleration is the only thing that will enable persons belonging to different religions to live as good neighbours and friends. Religion never suffers by reason of the criticism fair or foul of critics; it always suffers from the laxity or indifference of its followers.

New Delhi, 26-10-46. (Harijan 3-11-46)

Pt. Jawahar Lal Nehru (now the Vice President of the Interim Government and member incharge of foreign and British Common Wealth Relations Department of the Govt. of India) strongly condemns the ban.

Pt. Jawhar Lal Nehru in the course of his reply to a letter from Shriyut Ghanshyam Singhji Gupta wrote as follows on October 5, 1945 :—

"I read about the ban on the Satyarth Prakash in Sind when I was in Ahmednagar Fort prison. I was shocked and surprised that any Government should impose this ban, more especially under the Defence of India Act Rule. What this has to do with the Defence of India Act or with the war, was a mystery which I was unable to solve. On the face of it this was a misuse of the Defence of India Rules. But the ban really raised larger issues of civil liberty and religious freedom, and as a firm believer in civil liberties I was inevitably opposed to it. To believe in or practise civil liberties does not mean that we accept and tolerate what we like or approve of, but that we tolerate we do not like or approve of. We have to defend even the right of our opponent to criticise us, for otherwise our own right to give expression to our views may be attacked and suppressed.

"So the qnestion for me is not one of the merits and demerits of Satyarth Prakash but the more fundamental one of not interfering with freedom of writing and expression. I am no authority on the Satyarth Prakash. What has far greater importance is my view on civil liberties. According to this latter view, the ban on the Satyarth Prakash was wrong and

unjustified. What is worse is that this may become a precedent for future invasions on civil rights and liberties.

"I am convinced that the future Government of free India must be secular, in the sense that Government will not associate itself directly with any religious faith; but will give freedom to all religions to function. This religious freedom presupposes the tolerance of other religions by the votaries of each religion. Any other approach is not only wrong in itself but will inevitably lead to friction and trouble. Any Government in India which infringes the rule of religious freedom, takes upon itself a grave responsibility and sets a bad example for others. This I think correctly represents the Congress attitude in the matter.

"As for what the Arya Samaj or others should do in regard to this ban it is not for me to say. I agree as I have stated above that the ban on the Satarth Prakash in unjustified. I am, however, quite clear in my mind that at present any action in the nature of Satyagraha would be wrong and might lead to undesirable consequences. I would, therefore, suggest if I may, that no such direct action be undertaken. We are living in rapidly changing times and we must ever bear in mind the large interests of the country which ultimately include the interests of the various groups in the country. A wrong step now might well injure their interests and the very cause you are advocating

now. For my part I need not assure you that I shall always endeavour to have civil liberties in all forms maintained and protected in India and to resist any encroachment on them,"

It was on account of the views like these, that the Arya Samaj thought it advisable to postpone the Satyagraha till now. Our leaders were under the impression that the pressure of the opinions of eminent persons such as Pandit Jawahar Lal Nehru will prevail upon the Sind Government to withdraw the ban. But our hopes have been woefully belied.

Dr. Rajendra Prasad (now the Member—in-charge of the Food Department of the Govt of India and President of the Constituent Assembly for future Free India) calls the ban a fore-taste of Muslim League's Pakistan.

Delhi. September 3, 1945.—"I wonder if this ban on a religious book which has remained in circulation for 70 years or more and which is not banned elsewhere in any other part of the world is a fore-taste of the kind of freedom which the All-India Muslim League would impose upon non-Muslims wherever it can," wrote Dr. Rajendra Parsad, Former President of the Indian National Congress, in reply to a letter written to him by Shriyut S. Chandra, Assistant Secretary of the International Aryan League.

Dr. Prasad referring to the Sind Government's recent communique modifying the ban further says: "When I first read the headlines in newspapers, I thought that a way had been found and some settlement had been reached about the ban imposed by the Sind Government on the Satyarth Prakash. But a perusal of the Government communique made it clear that the observance of the modified order of the Government would successfully keep out not only extracts from the Satyarth Prakash but the whole book from the people there. It therefore leaves the question where it was.

"It appears from Shri Ghanshyam Singh Gupta's statement that he has been considerate and trying to get the matter settled, but the League Ministry has to act according to the resolution of the Muslim League and it has therefore somehow or other to maintain the ban.

"I consider the banning of any religious book as an encroachment on the religious rights of the people which should be resisted by not only the people whose book is banned but even by others who would not regard the book as their own but who maintain that every religion has a right to propagate itself. It would be well if some one collects parallel passages from other religious books which are similar in content to those of the banned book and thus show the futility and injustice of

banning some and allowing free propagation of others.

"I still hope that the country would be spared a widespread agitation which as you are contemplating may assume the form of Satyagraha. I will ask you all to work with patience and not to take any decisive step before all avenues of settlement have been tried and exhausted". (Hindustan Times, 4th Sept. 1945.)

Pandit Madan Mohan Malviya calls it a great wrong

Benares Nov. 28, 1944.—Pandit Madan Mohan Malviya says: "The Sind Government has committed a great wrong in banning chapter fourteen of the 'Satyarth Prakash' which is held in great reverence by every Arya Samajist and a large number of Hindus. The ban should be withdrawn without delay." A. P. I.

Autonomy Misused says Dr. Sitaramayya

New Delhi, Oct. 27.—Dr. Pattabhi Sitaramayya in a statement on the ban on satyarth Prakash in Sind says.

"The reported renewal of the ban on Satyarth Prakash by the Sind Government, after the D.I.R. has terminated is an instance of flagrant misuse of autonomy. Religions must survive by their innate appeal to human understanding and faith and should never need the sword to put down opponents. Muslim faith and philosophy are too strong and too widespread to need the force of law. Freedom of expression is the breath of reli-

gion no less than of politics. The extermination of criticism weakens a faith, not strengthens it. No religion and no Government moved by a religious impulse may choke off all dissentient opinion betimes. The attitude of continued patience of the Arya Samaj adopted on the advice of the Congress leaders should not be taxed too much.',—A. P. I.

Veer Savarkar urged Viceroy to remove ban.

Delhi, Nov. 29, 1944.— Shriyut V. D. Savarkar, President of the All-India Hindu Mahasabha stated at press conference that he made a representation to the Viceroy during his recent interview against the Sind Government's ban on republication of a chapter of Satyarth Prakash.

He said he had told the Viceroy that holy books of various religions including the Qoran, criticised other religions. All religious books were written in circumstances which were different from those of today. Today every person must be governed by common civic laws and religious tolerance must be the basis of civilised existence.

Shriyut Savarkar added that he had urged the Viceroy to remove the ban. (Hindustan Times 30th November, 1944)

Shriyut K. M. Munshi Former Home Minister, Bombay Govt calls the ban a challenge to Hinduism and religious liberty

Wardha Nov. 24, 1944.—Shriyut K. M. Munshi, Former Home Minister Bombay

Government in an interview said that Sir Gulam Husain's Government would be well advised to remove the ban on Satyarth Prakash, whose author was accepted as the greatest of modern Hindu apostles and worshipped by many as semi-divine.

He added: "I am really surprised that under the premiership of a liberal minded man like Sir Ghulam Hussein ban should have been placed on Satyarth Prakash. It is a scripture of the Arya Samaj worshipped for its sanctity which is 70 years old. Every scripture, if scrutinised, would show that the founder of the faith has severely criticised rival sects. But the ban raises an issue which might assume an ugly communal shape. In a sense it is a challenge not only to Hinduism but also to religious liberty in the country." API.

Shriyut Purshottam Das Tandon Speaker of U. P. Legislative Assembly says: "The Sind Government has blackened its face.

"The Congress party of the Central Assembly have displayed a timid policy by not supporting the adjournment motion moved in the Central Assembly against the ban on the Satyarth Prakash as it is cowardice not to oppose an unjust thing," declared Hon'ble Shriyut Purshottam Das Tandon, Speaker of the U. P. Assembly in a press interview published in Vir Arjun, a Hindi Daily of Delhi.

Shriyut Tandonji further stated: "The

Sind Government by this policy of theirs have blackened their face. As they have placed a ban on Satyarth Prakash, similarly they should place a ban on the Qoran as it contains offensive language against non-Muslims. No popular Government should indulge in such religious controverises. Had the Hindu Government in place of Sind Muslim League Government banned the Qoran, I would have opposed it too similarly as I am opposing the Sind Government's order". (Vir Arjun, December 2, 1944)

Shriyut Tandonji : Suppression of civil liberties a great sin."

New Delhi, Feb. 6. 1945.—"Suppression of civil liberties of Hindus in order to placate the Muslim League is really a great sin and I have also spoken to Shriyut Bhulabhai Desai condemning the attitude of the Congress Party in the Central Assembly with regard to their neutrality on the adjournment motion on the ban imposed by the Sind Government on the 14th chapter of the Satyarth Prakash", said the Hon'ble Shriyut Purshottam Das Tandon, Speaker of the United Provinces Legislative Assembly in an interview to Shriyut S. Chandra, Assistant Secretary of the International Aryan League. (Tribune, 8th February, 1945)

Allahabad Dec. 5. 1944.—Presiding over the education week celebrations in the D.A.V. High School, Allahabad, Hon'bie Shriyut

Purshottam Das Tandon referred to the Arya Samaj movement which, he remarked aimed at uprooting the pernicious traditions that had crept in Hindu society. He added that it was a pity that the publication of a portion of the Satyarth Prakash had been banned by the Sind Government. This order was entirely unjustified. Shriyut Tandon did not appreciate the attitude of neutrality adopted by the Congress members of the Central Assembly in connection with the adjournment motion on the subject. Their attitude was regrettable because it was a matter of civil liberty. A.P.I.

Professor Abdul Majid a nationalist Muslim leader of Punjab calls Sind Action a religious persecution.

Lahore, Nov. 22, 1944.—"The ban imposed on the 14th chapter of the Satyarth Prakash by the Sind Government is utterly wrong in principle and if not lifted immediately will intensify communal discord and accentuate feelings of antipathy", said Mr. Abdul-Majid Khan, M.L.A., in a statement.

He adds: "The root cause of the disease of disunity is the existence of separate electorates. Under joint electorates the banning of religious books could never be dreamt of by any sane person.

"It is nothing short of religious persecution if followers of a particular creed do not tolerate others studying and doing what is permitted by their religion, when the perusal

of books and the performance of acts do not at all offend public morality and do not endanger public peace. A. P. I.

Dr. Saifuddin Kitchlew a nationalist Muslim leader of Punjab calls Sind Govt's action a sin.

Amritsar Nov. 26, 1944. Referring to the Sind Government's ban on the 14th chapter of Satyarth Prakash, Dr. Saifuddin Kitchlew a nationalist leader observed that the Government had committed a great sin. No one had any business to interfere in the religion of others. Satyarth Prakash was a religious book of the Arya Samajists, and he thought that the ban was an uncalled for attack on the religious freedom of others. (Tribune, 28th November, 1644.)

Dr. Sir Radhakrishnan calls the appliance of Defence of India Rules indefensible.

"Suppression of any form of liberty, especially religious liberty is not to be tolerated and the ban on the Satyarth-Prakash imposed by the Government of Sind has no justification whatsoever", observed Doctor Sir S. Radakrishnan, Vice-Chancellor of the Benares Hindu University, in the course of an interview to the staff correspondent of the "Sind Observer" on the eve of his departure from Karachi.

The Indian philosopher added that criticism and counter-criticism provided enough scope for both sides and for the Government's use

of its executive powers and the Defence of India rules for the suppression of what the Arya Smajists had considered most sacred in the realm of literature was an indefensible action.

Sir S. Radhakrishnan hoped that the Government would reconsider its decision and lift the ban altogether as early as possible. (Sind Observer, 19th October, 1945).

Mr. Horniman calls the ban a communal flavour and outrageous

"The banning of the publication of Satyarth Prakash one of the holy scriptures of the Hindu faith is a monstrous abuse of power by the Govt. of Sind, whose action in the matter has a communal flavour which is altogether deplorable and reprehensible" wrote Mr. B. G. Horniman, Chief Editor of the "Bombay Sentinel" to Shriyut S. Chandra, Asstt: Secretary, All-India Satyarth Prakash Defence Committee, in reply to his letter. Mr. Horniman further wrote; "It is a matter which interests or should interest and provoke the condemnation of every individual in the country for what has been done in the case of a religious book, held in reverence by all Hindus today may, if this outrage is condoned, be done in the case of the scriptures of any other religion tomorrow. There seems to be no justification whatever for the action of the Sind authorities and it should meet with the condemnation of all who value the liberty

of the press and and the right of free publication, whether matter published be religious, political or social. I shall heartily support any movement or action taken to have this outrageous ban removed".

Shriyut Sri Prakash: No reason to ban it.

"Swami Dayanand, the founder of the Arya Samaj, burning with the zeal of reforming society, spared no one; and he always expressed himself most vehemently. His great work, the Satyarth Prakash, regarded by his followers, the Arya-Samajists, as their scripture, has been in existence over three quarters of a century, and there can be no reason to try to ban it now and create a situation that might be difficult to handle", declared Shriyat Sri Prakash; M.L.A, (Central) and Secretary of the Congress party in the Central Assembly in the course of a signed statement made to Shriyut S. Chandra, Assistant Secretary of the International Aryan League, who interviewed him.

Shriyut Sri Prakash further stated: 'When people feel strongly, they express themselves strongly, and religion is one of the subjects on which people have felt strongly through the ages. I doubt if any religious book can, after scrutiny, be regarded as free of the objections of the type made against the Satyarth Prakash. We would have to bar, for instance, much of the literature of the Christian missionaries in India, if once we

start on such lines. This would entail most unwarranted inroad on the civil liberties of the people, and, in a way, make even legitimate discussions of problems that touch the heart, impossible. Without venturing on any opinion on the contents of the Satyarth Prakash I am bound to say that an attempt to ban it or any part of it, is most improper; and if members of the Arya Samaj feel aggrieved they are perfectly justified. I earnestly hope, wise counsels will prevail and that the ban will be removed."

No choice but Satyagraha, says Raja Govind Lal.

Delhi Aug. 23, 1945.—Raja Govind Lal S. Moti Lal, leader of the Congress Party in the Council of State wrote to Shriyut Ghanshyam Singh Gupta, President of the All India Satyarth Prakash Defence Committee, that "not only Aryas but all persons who desire to see civil liberties upheld must take action against this ban."

He adds: "Plenty of time has been given to the Sind Government. The Aryas must bear the brunt.

The recent statement of the Sind Government now leaves no other choice but to resort to Satyagraha or direct action for the vindication of religious and civil liberties of the people. I feel intensely on the subject and am prepared to take part in any action that your committee may decide. I am

assuring you of my hearty co-operation." (Tribune, 25th August, 1945).

Shriyut Srikrishna Sinha, Prime-Minister of Bihar calls the ban a grave political blunder.

In an interview to Swami Abhedanand, an Arya Samaj leader of Bihar, Shriyut Srikrishna Sinha, Prime Minister of Bihar condemning the ban on the Satyarth Prakash says: "The Government of Sind has committed a blunder from various points of view in banning a portion of the Satyarthprakash which occupies the position of a Scripture in a very large and advanced section of my countrymen. In issuing this order, the Sind Government has been guilty of infringing the very sound principle that the scriptures of every sect are to be respected. Besides, it has gone against the sacred principle of freedom of thought and criticism. The advance of Knowledge and Science has been truly due to the due observance of this principle to which human civilization owes so much.

we are passing through very difficult times. Every section of the Indian people demands freedom; while there are those who question our capacity to manage our affairs, once we are free. At such a time, it is very necessary, that nothing should be done, which may even remotely weaken one's faith in our capacity for just rule. Nothing is more calculated to weaken such a faith than an

interference with the religious liberty of any section. From this point of view, the Sind Government has committed a grave political blunder. I am glad to find that the attention of our countrymen is being drawn to this great wrong done by the Sind Government and I hope, the movement for getting this wrong right will gain momentum and the Sind Government will bow before the rising tide of public opinion and in deference to the principle of religious neutrality, remove this ban".

Dr. Sachchidanand Sinha Ex Vice-Chancellor, Patna University and Provisional President of the first Constituent Assembly for future free India opposes the ban.

In an interview to Swami Abhedanand, an Aryasamaj leader of Bihar. Dr. Sachchidanand Sinha Ex Vice-Chancellor, Patna University and Provisional President of the first Constituent Assembly for future free India condemning the ban says: "I do not think it right for any Government to impose a ban on the publication and circulation of any classical work, especially if it appertains to that branch of literature which constitutes the scriptures of any people, class, community or sect. As such, I am against the imposing of a ban on the Satyarth Prakash, which is regarded by the members of the Arya Samaj as one of their principal Scriptures. This book has been published time after time, not only in

in original Hindi but also with its translations in English, Urdu and other languages for now nearly three quarters of a century; and no objection against it was taken till very recently to its publication or circulation, either in original or in translations. The objection, which has now been taken against it, can really be urged by captious critics against the scriptures of almost all other faiths; but if no ban has been imposed on any one of them till now, I confess, I do not see why the Scripture of only the Aryas should be made an exception to the general rule and practice of all civilised governments. I, therefore, earnestly hope that the ban imposed upon it will be soon withdrawn."

Press Comments on the ban.

A large number of dailies in English and Indian languages in India commented condemning the ban. For want of time and space, we are quoting extacts from editorials only from a few English Dailies, as samples. Karachi, the Capital of Sind, publishes three English Dailies, i.e., "Sind Observer". "Daily Gazette" and "Karachi Daily". We shall first quote their editorials on the subject, so that the readers may know about the public opinion in the very province, affected by ban. These will be followed by the editorials of "Tribune", the leading English Daily of the Punjab, the neighbouring and adjoining province of Sind. The readers will also find the editorials of a few more leading English Dailies in India.

The "Sind Observer", Karachi, 22nd Juue, 1943.

The Government communique announcing that representations regarding "Satyartha Prakash" were receiving attention of the Government and a decision on that matter would soon be made, has caused deep indigation and a great stir in the Hindu community not because there is any fear of the book being suppressed in Sind or otherwise mutilated but because Government should have at all permitted itself to countenance a move which seeks to wound the religious susceptibilities of the Hindus.

Government, we are sure, are not unaware that Satyartha Prakash is the sacred book of "Arya Samaj" and occupied in its eyes the the same position as the Bible with respect to Christians and thc Holy Quran among the Muslims. It derives its inspiration from the sacred Vedas, the Upnishads and other religious literature of the Hindus and is held in reverence by a vast number of Hindus all over India. Its author Swami Dayanand Saraswati, the founder of the Arya Samaj, was one of the greatest personalities of the last century and is held in veneration by millions of his countrymen as a great spiritual leader and indeed as one of the greatest Hindu religious revivalists of our time.

That such a book which has received international recognition has been translated into

several European languages because it represents the quintessence of the Hindu thought and wisdom should have been objected to by any person, passes our comprehension....

"Sind Observer", Karachi, 4th December, 1943.

The wrongness of the approach of the Muslim League to the Satyartha Prakash lies in its narrow conception of the mission of Dayanand. He was not a mere Hindu social or religious reformer. Besides being a learned religious scholar, and a prophet of a new faith (without the doubtful benefit of Oxford culture or a Sorbonne education) he was a great nation-builder who wanted the religions of India to be divested of the wrong and pernicious elements that had got in to them and distill their spiritual essence for the benefit of mankind. If in dealing with Christianity and Islam he wielded the vlail he, verily, wielded a whip of scorpions in dealing with Puranic Hinduism, Budhism and Jainism.....

"Sind Observer", Karachi, Dated 8-11-1944.

How the Defence of India Rules can be flagrantly abused and all cannons of constitution and fairplay thrown to winds has been manifested by the action of the Government of Sind in putting a ban on the printing and publishing of the fourteenth chapter of the "Satyartha Prakash," a holy book dear to millions of Arya Samajists. The book is the outcome of the labour and study of Swami

Dayanand Sarswati, a dynamic social reformer and an erudite scholar of Sanskrit, who was held in high esteem by both oriental and occidental savants....

The fourteenth chapter which is alleged to be objectionable to the Muslim view is that part of the book which gives a dissertation aud a comparative study of the Islamic religion. To assert that the fourteenth chapter of the Satyarth Prakash tends to embitter communal feelings and estrangement between Hindus and Muslims is a mere communal slogan repeated to pander to the gallery. The past history of the "Satyartha Prakash" is a glaring testimony of the fact that during its existence of over 50 years, never were the Hindu-Muslim feeling embittered on the issue of the fourteenth chapter of the "Satyartha Prakash" and it, therefore, does not warrant to take up old issues and to make a mountain of a mole hill is not fairplay. The ministry which is pledged to safeguard the cultural and material interests of the Hindus, the most important minority in their province, has signally failed in its very primary purpose of holding sacred the obligation imposed on it.

The anti-Satyartha Prakash agitation in Sind was actually started some time back by communal fanatics and bigoted moulvies, but following the Hindu agitation it provoked in the Punjab and Sind, wiser counsels prevailed

and the Cabinet appeared to appreciate the strength of Hindu feelings. But it looks as though the present ministry, which has lived a precarious existence all these days, must prop itself up by indulging in some fireworks in order to appease a section of muslim communalists who were tormenting the ministry....

We trust the Sind ministry is not oblivious of the fact that the "Satyartha Prakash" issue is not a provincial matter: it embraced the whole of Hindu India and trifling with it is neither statesmanship nor political wisdom.

We wonder if our benign Government have seriously thought of the reactions of their ban. It will, let it be borne in mind produce just the opposite effects. Instead of consigning the fourteenth chapter to the limbo of oblivion and wiping it out of existence, the order of the Government has given a fillip tolt and thousands of those who had not known the existence of the 14th chapter are now voraciously clamouring to read the contents. The push that this ban has given to the Satyartha Prakash has defeated the very purpose which the Govt. sought to create and is calculated to do more harm than good. The Sind Ministry has sown the wind and our fears are that it will have soon to reap the whirlwind...

We are not forgetful of the fact that this action of Sind Govt. has lacerated the hearts of Hindus and is a direct challenge to their

freedom of worship and cuts at the very root of their existence. Angry protests have been voiced from all over India, condemning in no mistakable language this pernicious and unwarranted order of the Government of Sind.

We would, however, counsel our Hindu friends in general and Arya Samajists in particular to hold their own counsels and exercise restraint and patience. Meanwhile we earnestly urge the Sind Govt. to retrace its step and annul their orders thereby assuaging the outraged feelings of Hindus . . .

"Sind Observer" Karachi 11th November, 1944.

Farce of Autonomy

Curious indeed are the ways that democracy works in this province. An interesting piece of news item has it that the two Hindu ministers were not aware of Sind Govt.'s ban on the fourteenth chapter of "Satyartha Prakash' and that they came to know this vital decision only from the newspapers the next day. It appears that the move to ban was taken by the Home Minister in consultation with the Premier and the Hindu ministers were kept at arm's length. Thus provincial autonomy has been reduced to veritable sham and a mockery and the least the Hindu ministers can do is to stay away from a Cabinet where they are considered to be nobodies. Again, report has it that Dr. Hemandas R. Wadhwani (the then a Hindu minister) him-

self led a deputation of Arya Samajists to the Premier in regard to appeals to withdraw this ban order. That shows he feels strongly in this matter. There cannot be a patched up compromise in the ministerial ranks where vital issues are concerned. First we had the Pakistan resolution in the Assembly, then we had the Land Alienation Bill and now we have the storm over "Satyartha Prakash" ban. On all these matters, the Hindu ministers hold views divergent from their colleagues.

"*Sind Observer*", *Karachi, 31. 7. 45.*

The Sind Government ought to have lifted the ban on 'Satyartha Prakash' long ago. To have imposed a ban on a religious book is itself an infamous act but to continue it is worse. People who have not read the Satyartha Prakash have read it by thousands all over the country and appreciated the criticisms of Swami Dayanand Saraswati of current religions. It is medieval mentality that shuts out the light of criticism and lives like the frog in the well. Much evil and less good have come to this province by the so-called provincial autonomy. There are no achievements worth mentioning or remembering on the part of the ministry during the last three years. Its greatest achievement is to put a ban on some chapter of the Satyartha Prakash and to prohibit the printing and sale of the Quran by non-Muslims.

If this is the purpose for which provincial autonomy has come into existence what a wonderful performance!!

The Arya Samaj leaders of India have waited with patience and worked perseveringly for the lifting of the ban. They have waited in deputation on ministers in Sind, sent representations to them from all over the country, and exhausted almost every avenue of redress. They are now thinking of some direct action to express their indignation and to remove their grievance. These Arya Samajists have the grit of Congressmen to brave odds and win through. It gives no pleasure to anybody to see Satyagraha started in Karachi and its peaceful atmosphere disturbed by Jathas of men and women...

At one time it was expected that the Sind Government would realise its silly and stupid mistake and withdraw the ban. But now it appears the subject has become the sport of Cabinet ministers.....

It is believed that some undertaking was given to the Hindu ministers last March, when they assumed office, that the ban would be removed but unforutnately, in spite of subsequent efforts, the promise has not been kept. After all there must be some sanctity attached to the promised word and gentlemanliness in dealing with colleagues.....

The Government of his Exalted Highness

the Nizam of Hyderabad had to experience a lot of trouble for some of its highhanded actions against the Arya Samajists a few years ago. It was a bitter fight in which it had ultimately to yield. Where is the need to have a similar experience in Sind when quietly the order can be rescinded without any loss of face or prestige. On the contrary, to do the right thing in time and in a graceful way is a sign of strength and not weakness. *We hope the Premier of Sind will not allow his young Home Minister to say follish things and behave foolishly but bring this unfortunate episode to a satisfactory termination.*

"Daily Gazette, Karachi dated 8. 11. 1944.

The Defence of India rules had never been so badly and scandalously abused as by the use it was put to by the Sind Government to stifle the republication of "The Satyarth Prakash", the gospel of Arya Samajists. We are not called upon to give our verdict on the contention that chapter fourteen of the book offends the religious sentiments of a section of the public. But that book itself is not yesterday's creation. It had been in vogue long before Hitler was born and very much longer indeed before Japan in violation of her pledged word, attacked Britain in the East. It cannot be argued that the defence of the country would be jeopardised by the 'Satyarth Prakash'. It is not the function of the State to abjudicate between rival religious

claims-certainly not in this country, notorious for its religious factions.

The Daily Gozette, Karachi, June 3, 1945.

...Seth Partabrai was understood to have conferred with Mr. G.M. Syed and Sir Ghulam Hussain over this statement of his leader. The result was a categorical promise made by the two high lights of the Muslim League that the ban would most certainly be withdrawn within two months from the date the Assembly was prorogued. Mr. Gupta and the Arya Samaj deputation from the Punjab were informed of this development which satisfied them...

The two months have elapsed and nothing has been done about it. Mr. Nichaldas's adherents claim that their leader had done his best to implement the promise but was stoutly opposed by Mr. Ghulamali Khan Talpur, in whose portfolio the matter rested. The subject was to have been discussed at the Assembly Party meeting but little progress was made in view of the growing differences between the Syed group and the Mir bloc.

"Karachi Daily" 7. 11. 1944.

"The order of the Sind Government banning the reprinting of Satyarth Prakash, if chapter fourteenth is not omitted, raises a fundamental issue affecting the liberty and freedom and the religious privileges of a community in India. Whatever the religious book

of a section of the people of India may contain, it has been the policy of the Government, not only Indian but the British and of the Indian National Congress, which adopted the resolution defining the fundamental rights of the people, that "there shall be no interefence with the religious rights of any section of the people of India". It is from this angle that the whole question of banning the printing of the Satyarth Prakash is to be viewed. The Muslim League has also to establish its action in safeguarding the religious rights of the minorities in the Pakistani provinces.

In view of this, was it desirable to put the ban on the Satyarth Prakash? Are there overwhelming grounds to take this drastic action? This departure can only be made when there are irresistible grounds to violate the religious rights of the people. Let us examine the issue. The Satyarth Prakash is the religious scripture of the Arya Samajists. They live their life in accordance with the tenets contained in this scripture of theirs. The Satyarth Prakash has been in existence for over three quarters of a century. There are religious books of particular communities which contain passages wounding the susceptibilities of other communities. We have people worshipping the same God but through different angles of vision. It is this fact which has been recognised and the civilised Governments have established a convention not to interfere with the different ways

and methods adopted by various religious books. It is from this angle that the whole question has to be viewed. From this point of view, therefore, the action of the Sind Government will be characterised as ill-conceived, illadvised and illegal.

But there is one thing deplorable. Why were the Defence of India Rules applied in putting this ban? When the history of the Defence of India Rules will be reviewed this act of the Government will be narrated under the chapter of misuse. We are afraid that His Excellency the Governor did not exercise due discretion in giving assent to the use of the Defence of India Rules to put a ban on the Satyarth Prakash. There is yet one more issue arising out of this ban. The action of the Sind Government will give a handle to other provinces to exercise the Defence of India Rules against other religious books. The Sind Govt. should, therefore see, that it cannot be a party to a movement which may have repercussion not only on itself but on the country as a whole. We would, therefore, urge on the Government and H.E. the Governor to see their way to withdraw the ban at the earliest possible moment.

Karachi Daily, 14-8-45

An Eye-Wash

The recent order of the Government of Sind modifying their previous order banning the fourteenth chapter of Satyarth Prakash has neither rhyme nor reason. It is, we aver,

intended to be an eye-wash just to put off the Satyagrah which Hindu leaders have threatened to launch. But Hindu leaders are not so much devoid of intellect as to be duped by this sort of dilatory policy of Government.

Ever since the Sind Government passed this order protests were made from all over India demanding immediate withdrawal of this order. But the Muslim League Government in Sind flatly refused to be amenable to reason and, instead, have modified the order which, far from satisfying the people, exposes the insincere motives of Government. It has allowed the publication of this book in languages which are unknown to most of the people of this provinces. In effect thus the ban will operate as it did before the present order was issued. There is absolutely no ground for allowing the ban to remain in certain languages and withdrawing it in some languages. The plea of Government that certain persons intended to distribute copies of fourteenth chapter among the Muslim masses with a view to injure their religious feelings is baseless. Satyarth Prakash is not a new publication. It is an old script regarded religious by the Hindu population For all these years there has been no complaint from any quarter about the alleged inflammable character of this book. The Sind Government was the first to make this complaint for reasons, apparently invented by them. If there is any truth in the allegation that certain persons wanted to distribute copies of this book free among the Muslim

masses the Government in the interests of justice must come out with all the evidence they have which warrants such assumption and allow the public to judge things for themselves.........

We appeal to the Government to consider the question afresh and forthwith lift the ban rather than make a false stand and create uncomfortable situation later when the Satyagrah is launched.

"Tribune" Lahore dated 7-7-43

Arya Samajists throughout the country are, naturally, perturbed over the recent announcement of the Sind Government that representation regarding the *Satyartha Prakash* were receiving their attention and a decision would be made soon. We do not know who are the persone who have made these representations or what their objections are to a book which to the Arya Samajists is as sacred as the *Bhagwad Gita* is to Hindus, the *Quoran* is to Muslims and the *Bible* is to Christians. The *Satyarth Prakash* is not a new publication, it has been in exisence for nearly 80 years. Its author, Swami Dayanand Saraswati, is held in reverence and esteem not merely by Arya Samajists who are his followers but by all Hindus. A great scholar, reformer and saint, he infused new life into Hinduism by his modern and scientific reinterpretation of the Vedas and other sacred books of Hindus. His renown as a scholar has spread far beyond the borders of his country and there are many foreigners who admire his greatness as a scholar and his nobility of character, without actually becoming his followers.

That any person or body of persons could have, possibly, found anything objectionable in the *Satyartha Prakash* seems strange but what is still more incredible is that the Sind Government should be giving serious consideration to such representation, presumably with a view to taking some action against it. The language in which the Sind Government's announcement was couched has, naturally, caused a great deal of alarm but we still believe that any Government with a sense of responsibility would think a hundred times before proscribing such a book. To realize what the feelings of Arya Samajists must be, we have only to think of what Hindus as a whole would feel if any Government thought of proscribing the *Bhagwad Gita* or what would be the feelings of Muslims if there was a move to proscribe the *Quoran*. There are Hindus in the Sind Ministry and they cannot be unaware of the repercussions which such action by the Sind Government is likely to produce. It is their duty to warn the other Ministers not to do anything likely to wound the religious susceptibilities of the Hindus and create a storm among Arya Samajists. We have no doubt that any such action will produce the most undesirable consequences both for the province and the country. Since the matter is still under the consideration of the Sind Government, we hope that wiser counsels will prevail and they will abandon a move fraught with considerable possibilities of mischief.

Rescind the order (*Tribune Lahore 8-11-44*)

The order of the Muslim League Government of Sind, imposing a ban on the 14th chapter of the "Satyarth Prakash" has caused

deep consternation among the Hindus, particularly the Arya Samajists to whom the book is most sacred, having been written by the founder of the Samaj himself. The order has professedly been passed in the interests of public peace and transquility. But have the interests ef public peace and tranquility ever been jeopardised since 1875 when the book made its first appearance ? The "Satyarth Prakash" has been in existence for about 70 years ; it has been translated into English as well as into all the important Indian languages and sold in millions of copies, wlthout at all disturbing the public peace. Sometime ago no doubt some Muslim fanatics took it into their head to ask for the proscription of the book; and their cry, which was on the face of it untenable, was later taken up by the Muslim League which has been saying all the time that the minorities will enjoy religious and cultural freedom in Pakistan. The endorsement of the cry by that organisation was, to say the least, unfortunate. The Sind Ministry it is evident, has now simply carried out the behests of the League, though it has tried to camouflage its real intention by saying that it has taken the action in the interests of public peace and order. To all dispassionate persons it is clear that the Sind Government has, by passing the order, sown the seeds of civil strife. For nobody can for a moment believe that, in the face of that order, which is regarded by the Arya Samajists as a challenge to their self-

respect and honour, the Aryas will sit quietly. Signs of uneasiness are already visible among them though their leaders have rightly asked them to exercise self-restraint. Not only that. The League Government of Sind has set a very dangerous precedent. There are many religious books, not excluding those of Mussalmans, which contain passages to which the followers of other religions take strong exception. What will be the result, if there is a systematic agitation for the deletion of those passages? Will not such an agitation exacerbate communal feelings and disturb public peace and order? Sir Ghulam Hussain Hidayat Ullah and his Government are playing with fire. They will be responsible for the consequences that will follow their action. Let them retrace the wrong step they have taken and rescind the order. That is the only way to soothe the ruffled feelings of the Arya Samajists.

Tribune Lahore 7th November. 46

Gandhiji Condemns Satyarth Prakash Ban

Mahatma Gandhi has condemned the action of the Sind Government in re-imposing the senseless ban on the 14th Chapter of Satyarth Prakash in unsparing words. When the earlier order issued by the Sind Government lapsed with the lapse of the Defence of India Rules, it was generally expected that the controversy raised over the issue of Satyarth Prakash would be allowed to die by the League Ministry. But it is now evident that that Ministry lacks political foresight and statesmanship; it has come

out with a fresh ban which is wider and more comprehensive in its application than the one that lapsed a few weeks earlier, little caring whether the ban would further exacerbate the already wounded feelings of the Arya Samajists. As Mahatma Gandhi has rightly put it, "Satyarth Prakash enjoys the same status for 40 lakhs of Arya Samajists as the Quran for Muslims and the Bible for Christians." What will the League Ministers say if some over-zealous Ministry in some Muslim minority province takes it into its head to proscribe a particular part or chapter of the holy Quran? Such an action on its part will certainly be insensible; but like the League Ministry in Sind, it can contend—though that contention may have no force or validity—that a particular part or chapter of the Muslim holy scripture contains matter, which, according to it promotes feelings of enmity or hatred between different classes of His Majesty's subjects. Did the Sind Ministry take into consideration this important aspect of the matter when it decided to impose the ban on Satyarth Prakash? Had it done so it would not have acted in the foolish manner in which it has actually acted. It has set a very bad precedent which other Provincial Governments can emulate and has thus sown the seeds of perpetual communal strife and warfare. At a time when Governments are reluctant to interfere with contemporaneous controversial literature, it is, as Mahatma Gandhi says, "mischievous to ban a scriptural book." The ban, as we have so many times stated is full of dangerous potentialities. Will the Sind Government have the wisdom to understand those dangerous poten-

tialites and withdraw the ban which flagrantly violates the spirit of religious neutrality and freedom?

Hindustan Times New Delhi 26-7-45.

The agitation against the Sind Ministry's ban on Chapter XIV of the *Satyarth Prakash*, the Arya Samaj's holy book is again gathering force. The Sind Ministry's illadvised action has affected the fundamental right of religious freedom. It has thrown to the winds Queen Victoria's famous declaration guaranteeing religious freedom to all castes aud creeds; it has raised the question whether the Governor's Instrument of Instruction guaranteeing minority rights is exercisable only in the interest of a particular community. Too often have Mr. Jinnah and his followers raised the bogey of the fear of Hindu tyanny in self-governing India. Nowhere in the socalled Hindu provinces has there been an incident which may be cited as a parallel to the Sind Muslim League Ministry's misdeed. The offence becomes graver when we consider that the Ministry's action is in accord with a resolution passed by the All-India Muslim League under Mr. Jinnah guidance. The League asks for Pakistan, and even though it does not define the territories and populations which are to be in the Muslim "homeland," it is clear that millions of Hindus and people of other communities will be in a majority in the proposed Pakistan. The ban on *Satyarth Prakash* only weakens further Mr.

Jinnah's case for Pakistan. It proves that the Muslim League is utterly mediaeval in its outlook, that it wishes to set up a State where the right of others will be trodden under feet and where none except the Mnslim holy books will be considered sacred.

The holy book of the Arya Samaj has been in circulation for eighty years. No one has ever thought of banning it or the chapter objected to by the Sind Ministry. Does the Muslim League want an inquisition into the holy books of all religious sects? Does it realize that such a scrutiny will not leave uncensured any religious book? Fortunatly, civilization has advanced to the stage when tolerance is widely practised. The Muslim League is harking back, instead, to the creed of intolerance. It is nothing short of a scandal that a ban which is admittedly outrageous is still in force. If the people who revere the *Satyarth Prakash* or who stand for religious tolerance launch satyagraha, the responsibility for the development will be primarily that of the Muslim League, the Governor of Sind and of the Hidayatullah Ministry. Matter, we hope, will not be allowed to come to such a pass. The Four Freedoms for which the present war has been fought guarantee religious freedom. The Sind incident has certainly proved the necessity of embodying in the future constitution provisions guaranteeing fundamental rights.

"Leader", *Allahabad Dated 31-7-45*

THE Sind Government's action in banning Chapter XIV of the *Satyarth Prakash* was highly reprhensible. It has, naturally, resulted in much resentment among the Arya Samajists for whom the Satyarth Prakash is in the nature of a holy book. We can well understand and sympathise with their feelings. Freedom to worship God in one's own way is one of the freedoms which, it was said by President Roosevelt, it was the objective of this war to preserve and establish firmly. The use of the Defence of India rules for banning a chapter in a book which was written in the seventies of the last century and which has been in circulation ever since constituted a grave misuse of the powers which had been conferred on the government by the legislature for the effective prosecution of the war, and for no other purpose.........

It has been Britain's claim that she has established, complete freedom of religious worship in this country. Non-interference with the religious beliefs or practices of the various people inhabiting this land was assured to them by the Queen's proclamation. The act of 1935 requires governors to ensure that religious liberty is safeguarded. What has the governor done to bring home to his ministers the unjust nature of the step that they have taken? If it be urged that the chapter is somewhat controversial in nature, then the answer is that if that test is applied to the scriptures of some other religions; they will also fail. Tolerance of views which are not to one's liking is one of the chief attributes which distinguishes nature minds from those which are narrow and bigoted. We do not hesitate to say that the attitude which the Sind Government has adopted to-

wards the *Satyarth Prakash* is inculcative of a primitive outlook towards life, which is not in accordance with the spirit of the twentieth century.

The stupid action of the Sind Government raises justifiable grounds for the belief that the Muslim League is dominated by the theocratic view of life and that even religious liberty may not be possible in the areas in which it functions as a government. One would have thought that an organisation, which stands for a solution of the Indian prodlem on lines which would place millions of non-Muslims under the control of a Government based upon the communal principle, would appreciate, in the interests of its own programme, that wisdom lies in allaying the just apprehensions of the minorities in what it looks upon as Pakistan areas as regards their religious and cultural future. It would be wise on the part of Sir Ghulam Husain Hidayatullah to retrace his steps and to stick to the promise that he is understood to have given to the Hindu ministers, when the ban was placed on the book, that the order would not last for more than two months.

"Mahratta", Poona, Dated 17th Nov., 1944

. . . The ban on the 14th chapter of the 'Satyartha-Prakash' recently imposed by the Sind Government, brings in an intolerance which is unknown to our heritage and traditions. The 'Satyartha-Prakash' was written and published by Swami Dayanand Saraswati, the founder of the Arya Samaj. The main portion of the book is devoted to explanation of true Vedic religion and the duties that involve on Aryas who follow that religion. Swami Dayanand has followed the line of ancient *Acharyas*, in propagating his point ofview. The

founders of every school of thought in Hinu philosophy, **as a rule**, devote a part of their writing to the refutation of differing views and schools of thought. "मंडन" i. e., enunciating and explaining one's own view and "खंडन" i. e., the refutation of the opposite or differing views, are two essential parts of the religious and philosophical literature of Hindusthan.

In keeping with this tradition of ancient religious writers, Maharshi Dayanand Saraswati devoted the last few chapters of his *magnum opus* to the criticism of other points of view, including the Islamic view.

In these later chapters he has criticised not only the Muslim and the Christian points of view, but even the Brahmo and the Theosophist points of view. He has also criticised and refuted Hindu orthodoxy which often placed the *Pauranic* tradition above the Vedas. He has attacked later Hindu literature which according to his opinion deviated from the Vedic basis. Maharshi Dayanand in his lifetime had to fight several argumentative duels with *Shastris* and *Pandits* who stood for orthodox interpretation of Vedic religion. He invoked much opposition. But none of the schools of thought which Dayanand has criticised, even bitterly, ever raised the cry of banning his 'Satyartha-Prakash'. That was because all of them followed the Indian tradition and heritage of tolerance and freedom of criticism. Maharshi Dayanand's book is written with seriousness and from a high intellectual level. It has never transgressed the limits of decency and propriety. No wonder that Dayanand has been now ranked amongst the great *Acharyas* who came forward to explain and interpret the Vedic lore. . . .

The cry against 'Satyartha-Prakash' is a part of the comprehensive plan of disruption of the essential basis of nationality. Those Congressmen who remained "neutral" on the adjournment motion in the Central Assembly on the subject may in their blissful ignorance be regarding the matter as a petty religious quarrel. They are living in a fools' paradise. They are blinded by prejudice, to the real basis of nationalism in Hindusthan. Call it Hindu or Indian, there is no difference in ultimate analysis except the name.

The Arya-Samaj is rightly leading a country-wide protest against this attack of the Sind Government on 'Satyartha Prakash'. It is not a matter confined to Sind or a matter which concerns the Arya Samajists only. It is a menace to-our nationhood. Veer Savarkar has appealed to the Viceroy and the Governor of Sind most urgently to stop the mischief which the Sind Government has started in its communal madness. The Sind Hindu Sabha and Hindu Sabhas all over Hindusthan have backed up the Arya-Samajist protest against Sind Government's gross indiscretion.....

APPENDIX.

Prof. Inayat Ullahs', misleading statement

In the "Dawn" (a Muslim League organ) of 14th January, 1947, there appeared the following statement by Professor Inayat-Ullah, dictator of the anti-Satyarth Prakash movement :—

'It has appeared in the Hindu Press that Arya Samaj leaders have reached Karachi with the intention of defying the ban imposed upon the 14th Chapter of Satyarth Parkash", says Prof. Inayatullah, in a statement here today. This move of the Arya Samajists is mischievous at this juncture. They intend only to create ill-feeling in the Muslim majority Province when the peace of the other Provinces is at stake.

He added : "The fourteenth chapter does not contain any religious material for the Arya Samajists. It is abusive and against the Holy Prophet of Islam and the Holy Quarn.

"Their apprach to the Qaed-e-Azam for the removal of the ban cannot be welcomed. The All-India Muslim League in its annual session in 1942 at Karachi passed a resolution demanding the removal of the fourteenth chapter from the Satyarth Prakash. Movreover, a case is being tried in the civil court against the fourteenth chapter of the book.

"As the dictator of the anti-Satyarth Parkash movement, I declare that the Musalmans of India would not be at rest until and unless this objectionable part of the book is proscribed".

Pt. Ganga Prasad Upadhaya refutes above misleading statement.

Shri Pandit Ganga Prasad Upadhaya, Secretary, International Aryan League has refuted the above misleading statement of Prof. Inayat Ullah. The refutation is as follows :—

Prof. Inayatullah, the dictator of the anti-Satyarth Prakash movement in the Dawn of January 14, 19 7 commenting on the Arya Samajic agitation on the ban of their Holy Book calls "this move of the Arya-Samajists" mischievous at this juncture as they intend only to create ill-feeling in the Muslim Majority Province when the peace of the other province is at stake". It is adding insult to injury. The Professor forgets that it is the Muslim League, rather he himself as mover of the notorious resolution that began the quarrel. It (The Muslim Leagut) being a political body, had no business to ban Holy Book of a prominent minority. The Arya Samaj being a purely religious organisation had never said anything against the League, much less against the League Ministry of Sind. If Prof. Inayatullah is a true Muslim and has a faith in the Qoran, he ought to know what it means to have one's holy book or any part of it banned. The Arya Samaj should have defied such objectionable and impious bans even if they had come from Congress or any other ministry. A Government which pounces upon the civil or religious liberties of any section of the people, deserves no support from any reasonable person whatever his faith. The Professor misleads the public when he says, "The fourteenth Chapter does not contain any religious material for the Arya

Samajists. It is abusive and against the Holy Prophet of Islam and the Holy Qoran". It is wrong, cent percent wrong. The fourteenth chapter is not a book by itself meant to criticise Islam. It is only a part of the whole book in which both the positive and negative sides of the religion have been inter-woven. Such intermixture is found in all religious scriptures whether the Qoran of Islam or the Bible of Christians. All religious books contain carping criticism of contemporaneous religions and this criticism has to be read as a part of the whole book and not separtely. Even the most beautiful nose of a beautiful face would look ugly if cut off and put apart. Ugliest nose will add to the beauty of the face when it is intact there. The professor forgets or feigns to forget that the Qoran has many Sura's which "do not contain any religious material" for the Muslims. They are abusive and against the persons and religions existing at the time of the Prophet of Islam. We give here the literal translation of chapter CXI of the Qoran in full.

(Sura Abu Lahab.)

1. Damned be the hands of Abu Lahab and demned be he ;
2. His wealth shall not avail him, nor what he earns ;
3. He shall broil at the flaming fire (of hell)
4. And his wife also laden with wood ;
5. On her neck a rope of palm fibre.

(The Qoran translated by Mirza Abul Fazl, Surat Edition page 614)

The fourteenth chapter of the Satyarth Prakash criticises only religious principles and fortifies its assertions with strong and convincing arguments, while

in the Sura quoted by us, there is nothing but unqualified abuse; no principle, no argument. The Professor's hint that "a case is being tried in the civil court against the fourteenth chapter of the book", only weakens his argument. When the case is sub-judice what right had the League to pass judgement on the book and what justifieation had the Sind Government to precipitate the action in the manner it has done? Is it not like Pontious pilate calling upon Jesus to explain what truth is and condemning Jesus outright before he could open his lips to explain. The Arya Samaj has given all chances to the Muslim leaders of Sind to rectify their mistake and no body can accuse the Arya Samaj of doing angthing in haste except those who are bent upon tarnishing the name of Islam for their baser ends. Will a Government be justified to ban any part of the qoran simply because X or Y has filed a suit against it in any court? Are religions and religious books to be chosen by the courts of the realm? Does Prof. Inayatullah uphold this principle? Or does Mr. Jinnah who is an eminent lawyer, approve of it?

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